

EIGHTEEN  
SERMONS,

*Whereof*

Fifteen Preached before the

KING.

*The rest*

Upon Publick Occasions.

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BY  
RICHARD ALLESTRY D.D.  
AND  
CHAPLAINE  
To His MAJESTY.

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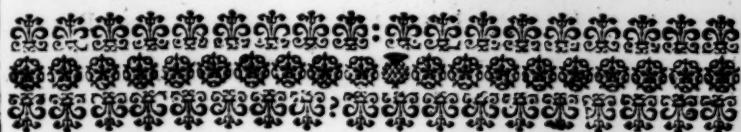
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STERN

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*Notes* SERMON I. *in the*

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I PET. IV. I.

*He that hath suffered in the Flesh, hath ceased  
from Sin.*

A



O great a flatterer is Man of himself, that from all kind of Events, how various soever, he will adventure to conclude himself in the right way to *Blessedness*; and rather than want Argument, contradictions shall conspire to make him happy: If he prosper, then God allows his doings; and the success of actions is his mark and Seal, that they are acceptable and dear to him: And if this Argument be good, The Tribe of Benjamin while it conquer'd (as they did Conquer those that fought \* Gods Battles; and that by his immediate commission :) yet all that while, those Sodomites and foul Adulterers, the men of Gibeab were Saints; But when calamity does take away this Argument, then on the other side the Gibbet; though the punishment of Villany, is only execution of that Decree, whereby God hath predestin'd them, To be conform'd to the Image of his Son. As if they died most like Christ, who died with the most Guilt about

B

them,

\* Judges, 20.  
18, 21, 23, 25.

Rom. 8.



Serm. I.

them, and they will needs be *Martyrs* when they suffer for their vices; and, if this Argument be good, *Ægypt* was blest with all her *Plagues*, and the *consuming fire* that ran upon the ground, was the *light of Gods countenance* upon them. Yet both these Arguments have been made use of lately, by each several party of us, in the variety of Gods dispensations to us: now this each could not do of *right*. Some parties of us made *false* and *unjust* pleas to them both. Now to decide which did so, not *à priori*, from the *cause*; though that alone does guild prosperity, and *that alone too makes the Martyr, not the sufferings*. But men will never be agreed of that, while whatsoever happens (whether their cause prosper or be oppress) still proves them in the *right*. But I shall do it from a plain *notorious* effect: nor do I know what else can be more seasonable than while some men seem to stand *candidates* for sufferings, and choose *Sedition* and *Schism*, rather than lose the reputation of not being *afflicted* with their party; and while others plead the merits of *affliction*, and Trumpet out their having *suffered*, as a pretence for the *ambition* and the *covetousness*, the *luxuries* and *intemperance*, and all the other vices of *prosperity*, which their late *sufferings* have before hand expiated; while it is thus on each side, to give both a *καρμην* whereby to judge the Case, which my Text here presents; for, *He that hath suffered in the Flesh, hath ceased from Sin*. A

The words make a single *Proposition*, and therefore cannot well be taken asunder, nor indeed need they; the Terms being very well understood. The Subject every one is willing to assume to himself; no one I believe that hears me, but will say he *hath suffer'd in the Flesh*. Therefore we have no more to do, but to see whether the other Term agree as universally, which certainly it must, if our *Proposition* here hold good, if *He that hath suffered in the Flesh, hath ceased from Sin*. B

Therefore in order to this, I shall offer at Three things. C

First; Discourse of the truth of the *Proposition* in General, and see if we can discern how necessary, and how effectual this Instrument of *Reformation* is, whether it be such as may build a confidence of asserting; That *He who hath suffered, hath ceased from Sin*. D

Secondly; Because discoursing in General, is not so *practical* and *usefull*, I shall endeavour to discover in particular, By what Artifice of method the *Flesh* engageth men into courses of *sin*, and how it works them up to the *height* of it, and then see how *sufferings* blast that method, and make the *Arts* of the *flesh* either unpracticable, or too weak. E

Thirdly;

A Thirdly, I will attempt to view our own concerns in all this; propose to consideration, Whether this method hath had this effect on us; or, Whether indeed it be as easy to confute God's Word as to break his *Commandements*, and contrive that his *truth* shall no more stand than his *will* does; but notwithstanding Scriptures bold affirmation here, yet *they that have suffered have not ceased from Sin.*: and if so, then to propose the danger and infer Christ's Application that at least we begin to cease, and *sin no more lest a worse thing come unto us.*

B I. *He that hath suffered in the flesh hath ceased from Sin: None but He, and He certainly:*

C When it appear'd that *Eden* had too much of Garden for *innocence* to dwell in, and although man were made *upright*, yet amidst such delights he could not be so a whole day, but of the many *inventions* he found out the first was to *destroy* himself immediately, and under the shadow of the Tree of *life* he wrought out *death*, and made the Walks of *Paradise* lead him towards *Hell*: God saw himself concern'd to take another course: He sets a guard of *fire* about *Eden*, about the place of *pleasure*, as well as in the place of *torments*; and there was as much need of *flame* to keep man out of *Paradise*, as *flame* to fright him from *Hell*. He makes the Earth not spring with Garden any more, but bring forth *thorns* and *bryars*, that might scratch and tear man in the pursuit of things below, which, if the Soul should *cleave* and *cling* unto the Earth, might gore and stab it in the embrace; Nothing but *sufferings* will do us good: The Earth was most accurs'd to man when it was *all Paradise*, nothing but the *malediction* could make it safe and bless it to us; our happiness must be *inflicted* executed on us, and we must be *goaded* into *blessedness*: and therefore God hath put *afflictions* into every dispensation since the first.

D \* Among the *Jews* sin did receive immediate punishment by the tenour of the *Covenant*, and though the retributions of our *Covenant* be set at distance, as far remote as *Hell*, yet Christ has dress'd his very *promises* in *sackcloth* and in *ashes*, tears and trouble: when he would recompense *heroick* virtue, he says it shall receive *an hundred fold* with *persecution*, *Mar.* 10. 30. and he does *grant us sufferings*; to you it is given in the behalf of Christ to *suffer*: *Phil.* 1. 29. so that the *sting* of the *Serpent* is now the *tempter*; his biteings and his venom moving us to *obedience*, as much as his lying tongue did our first Parents to *rebellion*, and when he does fulfill Gods threat and wound the heel, he onely drives us faster away from him, and makes us haste to him that *flies* to meet us with *healing* under his

\* Deut. 7. 10.

## Serm. I.

1 Cor. 4. 9.

Micha 6. 9.

*his wings.* This method God hath alwaies us'd, and the experience confirm'd by the blood of all ages, even from the blood of *righteous Abel* to the blood of *this season*: of all the *Prophets* that went before us, and the *Apostles* that came after them, as if those were men *inspir'd for ruine*, and what ever Judgment they denounc't it was their own *burden*; and as if these were men chosen out for, and delegated to persecution, men *appointed unto death* as St. Paul expounds their office, none escap't: and the next succeeding times of Primitive Christianity were but *Centuries of Martyrdom*, so many years of Fire and Faggot, and worse tortures. This method hath not *past by* any Grandeur, but of those great ones that have been eminently good, their *afflictions* have vy'd with their *Majesty*, the *Calendar* hath had as much share of them as the *Chronicle*, the *Martyrology* as the *Annals*, and their *blood*, not their *Purple* put them in the *Rubrick*, Gods Furnace made Crowns splendid, gave them a Majesty of *shine*, and an *Imperial* glory, and so all our Crowns indeed must be prepar'd in the *Furnace*; he that told us we must be *Baptiz'd with fire* saw there was something in us that the Christians water will not cleanse; Baptism may wash *ullays* but not *droß* away, That must be washt in flame, and nothing else but *fire* will take away our base alloy; And it cannot be otherwise, never was there any other way to Glory: for when God was to bring many Sons to glory, he sanctified the very Captain of our salvation through sufferings. Heb. 2. 10. Who though he were a Son, and that the Son of God, yet learned he obedience by the things that he suffered, Heb. 5. 8. This therefore is the only and most effectual way of teaching it, when God speaks in Judgment: and indeed he counts all other of his voices but as *silence* in comparison of this; and though he gave his Law in *Thunder*, and sent his Prophets daily to denounce wrath to *transgression*, yet he reckons of all this as if he had said nothing till he speak *Plagues* and commands *afflictions*; Psal. 50. 21. after a Catalogue of *sins* he tells the man, *these things hast thou done and I kept silence*; though my Law did warn thee, and my *Messengers* call'd to thee, yet I hardly expect that thou shouldst hear those whispers, with all those voyces I did scarce break silence, but now I will reprove thee, and thou shalt hear the rod or hear thy own groans under it: For that we may be sure to hear this voyce, God does by it open the ear, Job 33. 14, 15, 16. God speaks once, yea twice, yet man perceiveth it not, in a dream and in a vision, then he opens the ears of men by Chastisements, as it follows in four verses full of them 19, 20, 21, 22. and sealeth his instruction that he may withdraw

A

B

C

D

E



## Serm. I.

- A withdraw Man from his purpose, i. e. that he may make him cease from sin. It seems the place of Dragons is Gods chiefest School of Repentance; and we may have a clearer sight of him in the dimness of anguish, than Vision it self does give. When men did not perceive that, saith Job, yet this open'd the Ear, and so God sealeth the Instruction: And truly when the Soul dissolves in Tears, and when, as David words it, <sup>a</sup> *The heart in the midst of the body is even like melting wax*, then onely 'tis susceptible of Impression, then is the time for sealing the Instruction. Nor does Chastisement open the Ear only, but the understanding also; *I will give her trouble* <sup>b</sup> *בְּחַוְלֵי עֵינַי וְדִמְעָתִי*, I will take her into the Wilderiness *בְּלִי עֵלְיוֹתָא* saith he, and speak unto her Heart; There is convincing Experience of all this. Pharaoh that was an Atheist in Prosperity, does beg for prayers in Adversity; before he suffers, Pharaoh saies, *Who is the Lord that I should obey his voyce? I know not the Lord, neither will I let Israel go.* Exod. 5.2. but yet Thunder preaches obedience into him, and Pharaoh sent and called for Moses and Aaron and said, *I have sinned, the Lord is righteous, and I and my People are wicked, intreat the Lord that there be no more mighty Thundrings* (no more Voices of God, the Hebrew words it) *and I will let you go.* Exod. 9. 27. And in the Book of Judges you will find that whole Age was nothing but a vicissitude of sinning and suffering, divided betwixt Idolatry and Calamity. When Gods hand was not on them they ran after other Gods, as if to be freed from Oppression had been to be set free from Gods Worship and Service; but when he did return to slay them, then they sought him, and they returned to enquire early after God, and they remembered that God was their Rock, and the high God was their Redeemer. Psal. 78. 34, 35.
- D So that from such induction the Prophet might pronounce, that when Gods Judgments are in the Earth, the Inhabitants of the world will learn righteousness, Esay 26. 9. and S. Peter in the Text, *they that have suffered in the flesh, have ceased from sin.* Which calls me to my second Task;

2. To shew first, by what arts the flesh engages men into courses of sin, and by what methods it does work them up to the heights of it. That I may Secondly declare how sufferings blast those methods, and make all the arts of flesh either unpracticable or too weak.

- E 1. That the carnal appetite should reach after, and give up it self to sensual delights is so far from strange, that it is its nature: 'tis the law of the members, the very signature of flesh, an inclination imprinted into it, of which it can no more de- vest it self, than the heated Deer can restrain it self from this

C

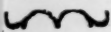
ing

a Psal. 22. 14.

b Hos. 11. 14. 15.



Serm. I.



*ing and panting after water-brooks* : But when Reason and Religion have set bounds to this appetite for it to scorn these mounds; for that *Law in the members* to fight with and prevail against the *Law in the mind*, those original dictates born in it, and Christian Principles infused into it, this is the Fleshes aim and sin. Now this it does by exciting to ill actions, as being sauc'd with pleasures and contents, and by indisposing to good actions, as being troublesome or not at all delightfull to the sense, and as for all other delights it hath no apprehension of, but indisposeth for them perfectly. So that this it does, it engages too much in Pleasures here, and it takes off all cares or thoughts of any joyes hereafter; both these I will shew you, and thus it works;

1. It prevails with us to indulge our selves the full use of lawful pleasures, and for this the Flesh will urge, it is the end of their Creation, to do otherwise were to evacuate Gods purpose in the making; Did he give us good things not to enjoy them?

Thus every sort of sin insinuates it self at first: Youth will not deny it self converses with temptations, although he have reason to fear they will commit a rape upon his warmer passions, which are chaf't by such encounters. But God has not forbid him Conversation; and why should he be an *Anchoret* and recluse in the throngs of Cities and of Courts. Another that would not by any means be luxurious or intemperate, yet goes as near them as he can, and contrives to enjoy all those delights that do indeed but sauce Intemperance, and make Excesse palatable: And truly why should he restrain himself from meats and drinks, and be a *Jew* again? All these believe they live righteously, soberly, and Godly enough. This resolution works in every recreation, pleasure, honour, and advantage of this World, men are content to make as near approaches to the sin as they can; and indeed believe they have no reason to be morose unto themselves; I will deny my self nothing that God hath not denied me, but enjoy as far as possibly and lawfully I may: But then, by doing thus it

Secondly, does oft take in somewhat of the immoderate and unlawful, which cannot be avoided, both because it is hard to set the exact bounds and limits of what is lawful: The *παράρ*, the Line that meers out Vertue from its neighbour Vice is not so plain in every place as to chalk out exactly to this point thou mayst come, and no farther; hence the man sometimes mistakes himself into a fault; however the extremity of lawful is, we know the confines and very edge of vice:

A vice: And then to him that playes upon the brink of sin, it is a very easie step into it, and indeed unavoydable, when a man is rusht and hurried on, not onely by his inward stings and incitations, but by the practise of the World, which makes use of that holy Name of Friendship, to bring vice into our acquaintance, and to befriend us into everlasting Death (of such Friends I can have legions in Hell; and the God of this World will serve me, upon this account, to procure for my Sin and my Destruction: ) but howsoever when the Appetite is heated, they are not to be denied.

B Thirdly, this happening therefore sometimes proves a Snare and bait still to go on, both as it takes away the horror and the aversion of the sins which at the first seem uncouth, till a man be experienced in them; and also as it smoothes the way, for such beginnings do nurse up an Habit and prepare a Custome, and make vice very easie, which at first it is not, while the Appetite is modest and not able to digest full Doses, till use enlarge and stretch it.

C And now the *Mind*, which by these means tastes diverse Pleasures, and the Degrees of them, and finds a gust in them, yet not being satisfied in any one (as 'tis impossible it should be) stirs up the Appetite to vary and proceed; that that contentment which single pleasures could not afford, diversified might make up; Wretched Nature using that as an Attractive, which should repell; for who would hugg a Cloud? embrace that which does not, cannot satisfy? but onely Flesh which for that very reason, hunts on and follows the scent: And by doing so a while, it brings upon it self,

D Fourthly, Something like a necessity of doing so: Thus Continnence would be some mens Disease, and the Intemperate cannot live without his Vice, but gapes as much as Thirst and Feavour do, and if he have not satisfaction, suffers as many qualms and pangs as his riot used to cause in the Apprentisage of his sin; so that there is a kind of necessity of the practise, and he wisely seeming to make a vertue of necessity, begins to think them the onely happiness, at least of this life, freely without reluctancy embracing them.

E And now the Flesh is *Callous*, and if you doubt how it could so harden it self, as not to be pervious to any stings of Conscience, but Proof against all Pricks, though Experiment may perswade you; yet I will shew you the Method.

Serm. I.

As all Appetite you know is blind, so the Guides also of Carnall appetite; The senses are very short sighted, they cannot look forward to the next Life, to the hopes of Heaven, or the pains of Hell, to bring them into the ballance with the present pleasure, and see which does over-weigh: The Flesh onely lives *extempore*, looks but upon that which is before it, scarce on that: We have sufficient experience of this, for when one vice will not look forwards a year or two to the penury and rottenness some courses do pull down: And when another vice, as if it had learnt to fulfill our Saviours command, and *take no care for the morrow*, will not think of the next mornings pains and Headach; Nay, when the ambitious Usurper will not look just before him, to see where he does place his steps, on Precipices and Sword points, to note how the Pyramids he does climb are made slippery with blood; Pyramids, did I say? pointed Reeds rather, things that have not strength to bear, but onely sharpnesse to stab; and where the mans own weight makes his Upholders fail and wound him both together, at once sink under him and pierce him thorough. Nay, we see many whose sins inflict themselves, who may be truly said to *bear their Iniquities*, yet choose those sins that bring their Plagues along with them; for we see men with most excessive difficulty practise a vice onely that they may have the vice, swallow sickness, drink Convulsions and dead Paralysses, foaming Epilepsies, onely that all this may be easie to them: And this is but one instance of the many that might be made; just as the King of *Pontus*, that ate Poyson that so he might be used to it: Strange! that a man should torture himself with all those deadly symptomes that Poyson racks the body with, onely that he might eat Poyson; yet just such is the Sinners Design, and all the ease and pleasure he acquires at last in sinning, is but familiarity of Poyson, custome of Danger, and acquaintance of Ruine. Good God! that men should train and exercise themselves so for perdition! that they should go through a discipline of torments to get an Habit of destroying themselves! that they should work out their own condemnation with hardships and agonies! that as if 'twere too easie to goe down the hill to Hell, the descent shall be made craggy, and they force breaches into it, and great headlong Precipices to make the way more painful, and more dangerous, to make the fall more wounding and more irrecoverable! And what shall give a check where difficulty does provoke, and torments do ingratiate?

Well: But though Flesh be so short sighted and inconsiderate,



Serm. I.

A derate, the mind might trash it by suggesting other sorts of punishments that do await transgression. Why truly if rude unmannerly Conscience do sometimes thrust in the thoughts of Hell, the Flesh, which I told you, is not terrified with any thing but what it feels (now Conscience presents Hell as a thing of hereafter, not till Death be past) it satisfies Conscience with a Repentance of Hereafter, *before Death come I will be sorry for my sins, and God is merciful.* Conscience being thus quieted, and both Raines and Spur given to the Flesh, it takes its full carter, and leaves behind all thoughts of Repentance, and indeed, of God, or Heaven; the hope and joyes of which, are the onely possible method that is left to take off the Man from his eager pursuit, or to divert him in his course. But as to that also, that I may shew you the next heat.

The *Mind* that is immerst in body, and hath been long accustomed to tast no pleasure but the carnal ones, its fancy fill'd with those *Ideas*, it does imbibe such a tincture of sensuality, receives such an infusion of Flesh, and is so impregnated with the fumes of Carnality, which clog the Spirit, that its complexion and temper is quite altered, it is diluted and deprest, and so grown stupid and unactive to all higher things: Heaven and all after things, it may be, are the prejudice of such persons, not their perswasions; some thin conceptions of such things have been thrown into them, but never were improved; for their Mind hath otherwise been employed, and they can have no appetite to them, because they have never had any tast or relish of any thing but sensual: And indeed that both longings after, and thoughts of a better Life should be altogether dead in the carnal man, is but a natural and necessary effect of the verge of his Delights. For what motive is there in Heaven to stir up his appetite, to whom Heaven it self would not be a place of Joy? For I am verily perswaded, were the Carnal man in those Eternal Mansions compast with streams of Glory, it were impossible for him to take delight in them, and he would grope for Paradise in the midst of Heaven: As much impossible as for the most unlearned Ideot to satisfy himself with the pleasures of a Mathematical demonstration: Let him have the *Hecatombes*, and let *Pythagoras* be an Epicure on the *dimensions of a Triangle*, the other hath no palate for these pleasures; and indeed how could the unclean lascivious person please himself in the enjoyment of those Felicities that have no Sex, \* *Where they neither Marry, nor are given in Marriage?* Or how the Riotous, that Eats to eat,

eats

\* Mat. 22. 30.



## Serm. I.

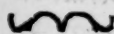
b Rev. 7. 16.

c Psal. 1. 1.

eats to hunger and provoke, not satisfie; how will he content himself there where their happiness is, they <sup>b</sup> shall neither hunger nor thirst, or the Incendiaries that love to set all on fire, what should they do there where there are no flames but such as kindle Seraphins; so that flesh and blood, not only shall not, but cannot enjoy the Kingdome of God: And why then should they long after, or think of it? Nay, I would this unhappy Age, and an unlucky axiome of Aristotles did not convince that they do think there are no such things; Sensual pleasures, are corruptive of Principles, saith he; and indeed where Damnation is the conclusion, 'tis a much quieter and more easie thing for Men of Wit and Understanding to deny the Principles, than granting them, to lye under the torture of being lyable to such an inference; they therefore that resolve to love this Life and all the sinful pleasures of it, at the next step resolve there is no other Life. And now this pamper'd and puffed Flesh is got into the Psalmists Chair, <sup>c</sup> the Chair of Scorners; and 'tis one of the Luxuries of their life to scoff at them who are so foolish as to be Religious, and to deny their flesh its present appetites and pleasures on such thin after-hopes; here their Wit also is an Epicure, and Feasts and Triumphs, dictates, and professes in that chair; *in καθέδρα λοιμῶν*, in the Chair of Pestilences, as the LXX translate, and very truly, for such men shed a Sphere of Contagion about them, and their Discourses are effluvia of the Plague, and the breath of Pestilence: But how to get Flesh down out of this Chair, that's the difficulty; yet that my Text will tell us, for all this progress of the Flesh is trasht and checkt by Sufferings, for, *He that hath suffered hath ceast from Sin.* Which how, I will briefly shew you.

The Fleshes first art was by immersing it self in the full Lawfull use of Pleasures, and by consequence, in the immoderate; to prevail with the Soul to find a gust in them, and from a continued enjoyment to conclude them necessary; and so from the importunities of a perpetual temper and an accustomed satisfaction to think of nothing else in this life. Now it is plain Affliction made this Art unpracticable, for that it did do so, was every ones complaint; it rob'd them of the immoderate, and even of the lawful use of Pleasures, it took off those customary Delights by which the mind was habituated and glued to them, by not allowing them; and made them so far from being necessary, that they were not acquirable; Thus by denying us even the Lawful use of them, it stabs the Flesh in its first onset:

Indeed



- A Indeed it does that for us which every man in every state of life in his most plentiful prosperity must sometimes do for himself; that is, Deny himself what he desires, and might enjoy without offence: Which he that does not do, but constantly gives his Appetite every sort and degree of lawful thing it asks, does teach it to crave on, and be importunate, and insolent, and not endure to be resisted, when it did alwayes find him to be so obsequious to it. If David never checkt *Adonijah*, did not at any time displease him, saying, *Why hast thou done so?* he easily takes confidence to say *I will be King*, and step into the Throne.
- B *I Kings* 1. 5. 6. But he that mortifies sometimes, that does acquaint even his most innocent desires with a denial, how can unlawful ones assault him? For can my Appetite hope to betray me into superfluities, who have taught my self not to wish for necessities? Will he be tempted with Excesses, or hearken to the invitations of Luxury, that will not hear his bowells when they croak for bread? Or he gape for intemperate satisfactions, who will not let thirst call, but shuts his mouth against it? Why should he covet more that hath learnt to give away, and want that which he hath?
- C Now Sufferings inflict this temper on us, and acquaints us with the necessity of all this, and in a while with the liking of it, teach us Content without Lawful Delights; yea, by degrees make that content appear better than an assured enjoyment; for were I offered the choice either of an *uninterrupted Health*, or of a *certain Cure* in all Diseases, sure I had rather *never need a Potion* than drink *Antidote* and *Health* it self. And even so the lawful good things of this life are at the best but *Remedies* and
- D *Reliefs*, never good but upon supposition: Therefore while Affliction taught us to want, it hath destroyed this art of the Flesh.

- As for the Second, Then the lulling asleep all sense or thoughts of any Life hereafter, neither minding the fear of one, or hopes of the other; Affliction surely met with this too: For Sufferings bring both the *hereafters* to remembrance, the Sad one while every Punishment was an Essay and tast of that which is prepared for those that live after the Flesh, and the more insupportable our *Firey Tryal*
- E was, the more it caution'd us to beware of *that Fire which is never quenched*. And for the other Life, surely when our Condition was such, that if we lookt unto the Earth, behold nothing but *Darkness and dimness of Anguish*, and *darknesse as of the shadow of Death*, we could not choose
- but

## Serm. I.

but turn away our Eyes and lift them up to Heaven. When the Soul is thrown down by Oppression, it mounts by a resiliency, and with the force of pressure is crush'd Upwards; or if the Load be heavy, so as to make it grovel and lie prostrate, it is but prest into the posture of Devotion: When she's disseised of all, turn'd out of every possession, then she begins to think of an *abiding City, and eternal Mansions*. For the Soul that is restless, when it sees nothing here below to stay upon, but all is hurried from her, roams about for some hold to rest on, and being able in that case to find nothing but God, there she does grasp and cling; and when the storms splits all enjoyments, and devours Friends which make enjoyments comfortable, all perish in one wrack, then she sees she must catch at him that sits above the Water-Floods. I told you out of *Job*, Affliction did discover better than Revelation, and in the dimness of Anguish we might see more than by Vision; and truly of two Visions which our Saviour gave to his most intimate Apostles *Peter, James, and John*, the one of Glory on Mount *Tabor*, the other of Sufferings in *Gethsemane*; shewing in the one Heaven and Himself transfigured, a glimpse of beatificall vision; and in the other Hell transfigured, and a sad Scene of all its Agonies, he thought this a more concerning sight, for when they fell asleep at both, at his Transfiguration, *Luke 9. 32. Peter, and they that were with him, were heavy with sleep*; yet he does not rouse them up to behold his Glory, when they did awake, indeed they saw a glimpse of it, but *straight a Cloud did overshadow it. verse 34.* But at his Passion he bids them *Watch with him, Mat. 28. 38.* and when he findeth them asleep, he sayes, *What, could ye not watch with me one hour? v. 40.* and bids them *watch again, v. 41.* and comes again a *third time* and upbraids their drowsiness, *v. 45.* So much more necessary was it to behold his Agonies, than to see his Felicities: Glory does not discover or invite to Heaven, so much as Sufferings drive to it; and we are more concerned to take a view of that *Garden in Gethsemane, than that of Paradise*, and the going down from the Mount of *Olives* does more advantage us in climbing the Eternal hills, than all Mount *Tabor's* height. Nor do Afflictions onely drive us toward heaven, but they beget an hope of it. *Knowing that Tribulation worketh Patience, Patience Experience, and Experience Hope. Rom. 5. 3. 4.* And *I will give them the Valley of Achor for a door of Hope, Hof. 2. 14.* As if Dispaire oppress them into Hope, and that low troublous Valley opened into the highest Firmament. Now he



A he that rides at *Anchor of this Hope* though his Anchor lye buried under Waves, yet those rouling Hills of Sea, swell'd by storms of Affliction, and raised too by his Tears, do without *Hyperbole* mount him to Heaven: He that hath entertained these Expectations in earnest, how will he slight temptations here below? What will he not sacrifice to *Christs* Command? See, *Abraham* that did but hope for *Canaan*, and that far off too, to be posselt by the Posterity of his Son *Isaack*, yet when God commands him to slay *Isaack* before he had any posterity, and so to dash all his own Promises, and quite cut off the very motive to *Abrahams* Obedience, yet he hopes and obeys even to a contradiction, \* *Does both against hope*: And had we but the shadow of his hope, as he had but the shadow of our promises, how would we sacrifice a sin at his Command, and think a Fleahly lust a good exchange for the hope of Heaven, which Tribulation worketh? and be that had suffered in the Flesh would certainly cease from sin.

\* Rom: 4.18.

And now my last work is to view our own Concern in this, and surely that must be all Exultation and Triumph, and this not so much that our sufferings are ceast, as that our sins are so; not that our Enemies are sunk, but that our flesh is vanquish't, that *sub hoc signo vinces* is thus also come to passe, with the Standard of the Crosse, that Crosse on which our selves were Crucified, we have overcome; and with this Christian banner we have put to flight the Armies of our Heathen Vices. \* For thus it must be, if my Text be true; and sure it is not possible it should be otherwise: For look upon the Muster-roll of these our Foes which *S. Paul* does produce, *Gal. 5. 19. 20, 21.* and see which of them could escape; it runs thus, *Adultery, Fornication, uncleanness, lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkenness, Revellings.*

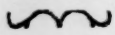
To begin with the great Commanders, those that lead the Van and bring up the Reare, *Uncleanness, and Revellings*; They that consider how they not onely suffered for, but by these Vices, which did misplace mens watches and attendances; sins that were not onely like *Achans* in our Army, and ruin'd it by bringing the accursed thing into it, but were like *Hannibal's Numidians* in the *Roman Army*, that did at once betray to, and inflict Ruine; sins that did merit and effect Destruction, and made as well as provok'd, overthrows; and sins that by Gods goodnesse did cut off themselves, while they did bring men into a condition that would not

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bear



## Serm. I.



bear such Vices : These are the guilts of Wealth and Splendor, that do attend Felicity and Pomp ; it is not onely hopeful that men did resolve to be reveng'd on these great workers of their mischief, and will no more resett such traitors in their bosoms ; but sure these sins are ceast that did put out themselves.

Then for *Seditions* ; They who consider when they broke the *Scepter*, they left us nothing but the *Rod of God* instead of it ; a Rod that turned straight into a *Serpent*, that changed our *Seas* into *Blood*, or rather made *new Seas* of our own blood ; that brought *Locusts* over the Earth, and *Frogs* into the *Temple* also, to croak there ; that struck *Lights* here worse than *Egyptian Darknes*, and *destroyed all the first born* of the Nation, all the Nobles of the Land, these will easily believe that we have felt this Rod too much to seize upon it hastily again ; the *Scepter* is restored, and this *Rod* like to that in *Israel*, laid up, I hope, within the *Ark* together with the *Tables of the Law*, never to be disjoyn'd from Gods Commands, nor taken thence against them.

Next for *Heresies* ; Truly we have left us none to revive, or to make new ; the mischief both of them and their Cause, the want of Government in the Church, is now discerned and remedied : And for *Divisions* and *Schismes*, they who reflect on the sad issues of them, how well meaning soever all their Causes were, will certainly avoid them : To see how while we quarelled for the Fringes of Religion, we tore the seameless Coat of Christ to pieces ; yea, and the body too : How when we first dislik't a Liturgy, the daily Sacrifice of Prayer was made to cease, and then the House of Prayer was demolisht ; next, *Christs*, our *Lords Prayer* was rejected, that Liturgy of his own framing, thrown away in the Rubbish of his Temple, and then it was a sin to pray at all. His Table we must have remov'd, and then his *supper* was so too ; and that Great Mystery of our Religion, the *Sacrament* of our Redemption, was buried in the Ruines of his Altar. To see how thus out of heats of Religion we destroyed all Religion, because that some adjacent Circumstances did not please us, and fetcht a Coal from the Altar to set fire to and burn down the Temple, because the building of some out-court was, we thought, irregular ; is Document enough not to attempt this any more for Religions sake : For now it would be in despite of Christ, who hath almost verified the *Jewish* accusation of him, *Destroy this Temple also, and in three dayes he will build it up again* ;

and

Serm. I.

A and hath built it up we hope, as he did that of his own Body, never to fall again by us: Surely we will not kill this Body of his out of Love to him, and make his *Temple* his *burnt Offering*. When God hath set our sins in order thus before our eyes, shewed them us in their sad effects, there is no fear that we should fall in love with them.

But where it is not thus, where Gods last and most working Method hath been able to produce no good, I must, to keep my word,

B Apply the Danger: In that case what remains but the *Curse of the ground*, Heb. 6. 8. which, if after all the Husbandmans methods of Care and Art, it bring forth only *thorns* and *briars*, it is *rejected* by him, he will bestow no more labour on it, but can hardly forbear cursing such an ill piece of ground, and *its end is to be burnt*: So we after Gods Husbandry of Afflictions, when the <sup>a</sup> *Plowers plowed upon our backs and made long furrows*, and the Iron teeth of Oppressors as it were harrowed us; if we bring forth onely the fruits of the Flesh, we are rejected, reprobated, God will bestow no more arts on us, we are not far from his curse, and there *remains onely a fearfull looking for of Judgment and fiery Indignation*. If any did continue refractory to the Rod, sinn'd under and against Judgment, and did commit with an high hand even while the Lords hand was stretcht out against them, what shall reform, what can expresse their guilt? To have beheld that tragical iniquity we read of *Lyons*, where when the City was so visited with the Pestilence that scarce any were free, that the Dead without a figure buried their dead, falling down one upon another, each being at once a Carcass and a grave; the Souldiers of the Cittadel would daily issue forth and devour Virgins now giving up the ghost, defile Matrons even already dead, committing with the dust, warming the grave with sinful heats, and coupling with the Plague and Death; would not this have seemed the Landskip of Hell to us, when they suffer and sin together? yet when a Church and State were on their death-beds, Gods tokens on them, visited with the treasures of his Plagues, and our selves sinking in that our Ruine, if any went a whoreing after their own flesh, still fulfilling the lusts thereof, and in the midst of Deaths searching for sins; what was this but to do the same things whose story does affright us, while the actions please? and in this case what method will be useful? do we think our selves of that generous kind that will do nothing by compulsion, but will for kindness, and though we would not be chained, yet we will

a Psal. 129. 3.

## Serm. I.

Jer. 31. 18.

be drawn to Vertue by the cords of Love; and now God hath shewn mercy on us, we will return him service out of gratitude. Truly I make no question but most of us have promised some such things to God, how if he would but *save us from our Enemies* that we might *serve him without fear*, that we would do it *in holiness and Righteousness before him*: And if he would restore his opportunities of Worship, how we would use them. Thus we did labour to tempt God, and draw him in to have compassion; and this was Ephraims Imagination just, *I heard Ephraim bemoaning himself*, saith the \* Prophet, *as a Bullock unaccustomed to the yoke, turn thou me and I shall be turned*; turn my Captivity, and I will turn my life: But this was as a Bullock unaccustomed to the yoke, that did not like the straitness and pressure of it, and would promise any thing to get it off, thought it more easie to reform than bear Affliction: But is this hopeful think you? The Souldiers of *Lyons* that would ravish Death, and break into the Grave for Lust, it may be would have been modest, and retired from the fair Palaces that are prepared to tempt and entertain that vice: Cold and insensible of all those heats that Health and Beauty kindle; but remember it was the *taking off Gods Hand* that *hardned Pharaohs heart*, and a *release from punishment* was his *Reprobation*.

And as for those that were humbled under the Rod, and when God had retrencht from their enjoyments, did put restraints upon themselves, gave over sinning; I have a word of Caution for them, that they examine well and take a care it be a ceasing from sin like that in the Text, a *dying* to it, that *they no longer live the rest of their time in the flesh to the lusts of men*: For if this Old Man be onely cold and stiff, not mortified by the calm and sunshine of peace, likely to be warm'd into a recovery, if thou owe all thy Innocence to thy Pressure, wert onely plunder'd of thy sins, and thy Vertue and Poverty hand in hand as they were born, so they will dye together, thy Vices and Revenues come in at once: What is this but to invite new Desolations, which God in kindness must send to take away the opportunities and foment of our ruining sins? 'tis true, when God has wrought such most astonishing miracles of mercy for us, when he did make Calamity contribute to our Happiness; when we were Shipwrackt to the Haven and the Shore; when rains did advance us and we fell upwards; it is an hopeful argument God would not do such mighty works on purpose to undo them, we have good ground of confidence that he will preserve his own mercies, and will not throw away the

issues



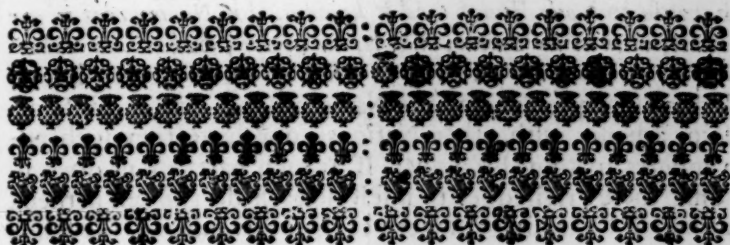
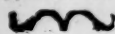
- A issues of his goodness in which his bounty hath so great an interest and share. But yet if we debauch Salvation, and make it serve our undoing, if we order these opportunities of mercy so, that they onely help us to fill up the measure of our sins, if we teach Gods long suffering onely to work out our eternal sufferings, these Mercies will prove very cruel to us, and far from giving any colour for our hopes: When the *Prodigal* was received into his Fathers house and arms, had a *Ring* put on him, and the *fatted Calf* killed for him, if he should strait have invited the companions of his former riot to that *fatted Calf*, and joyn'd his *Harlot* to him with that *Ring*, he had deserved then to be disinherited both from his Fathers house and pittie, who would have had no farther entertainment, nor no bowells for him. To prevent such a fate, let us make no relapses, but quite cease from sin; which if we do not do, a little Logick will draw an unhappy inference from this Text; if *he that hath suffered hath ceased from sin*, then *he that hath not ceased from sinning hath not suffered*, and then what is all this that we have felt and so layn under? what is it if it be not *suffering*? If this be
- C but preparative, then what is the full portion, the Cup of Indignation, when all his Violls shall be poured into it? If such have been the beginnings of sufferings, what shall the issues be? If the morning dew of the day of punishment have been so full of blood, what shall the Storm and Tempest be? the deluge and inundation of Fury? Take heed of making God relapse, 'tis in your power to prevent it, your Reformation will be his preservative and Antidote: That is the way to keep all whole; to settle Government and Religion both; at once to establish the *Kings Throne and Christs*: For notwithstanding mens pretensions, these Thrones are not at all inconsistent: For that there must be *no King but Christ*, that there cannot be a Kingdome here of this world, because there is a Kingdome that is not of this world is such another Argument, as that there cannot be an Earth because there is an Heaven. Indeed if we fulfill my Text, then we shall reconcile these Kingdoms, and bring down Heaven into us; for that's a state where there is neither sin, nor suffering, where there shall be no tears because
- E no guilt to merit them, and no calamity to make them: Now Reformation does work this here in some degree, and afterwards our comforts that are checker'd with some sufferings, and our piety which is soiled with spots, shall change into Immortal and unsullied Glories; to the Throne of which Glories, he prepare us all *Who washt us from our sins in his*



*Serm. I.*

*his own Blood, and by his sufferings hath made us Kings  
and Priests to God and his Father, to whom be Glory and  
Dominion for ever and ever, Amen.*

SER-



## S E R M O N II.

## V V H I T E - H A L L .

October 20. 1661.

## P S A L M LXXIII. I.

*Truely God is good to Israel, even to such as are  
of a Clean Heart.*

A



Was a false Confidence the *Jews* did nourish,  
That they should dwell securely in their  
Land, notwithstanding their provocations,  
because the Worship and the House of God  
was in it: They did but <sup>a</sup> *trust on lying*  
*words*, the Prophet sayes, when they did  
trust upon *The Temple of the Lord, the Tem-*  
*ple of the Lord*; As if the *Temple* were a *Sanctuary* for those  
that did profane it, and the *horns of the Altar* would secure  
them, when 'twas *the blood upon the Altar* call'd for Vengeance.  
Nor was that after-plea of theirs more valid, We are the  
chosen *Israel* of God, <sup>b</sup> *We have Abraham to our Father*; As if  
when by their works they had adopted to themselves another  
Parent, were <sup>c</sup> *of their Father the Devil*, they could claim any  
but their present Fathers interest, or have the blessings of  
forlaken

a Jer. 7. 4.

b John 8. 39.

c v. 44.

## Serm. II.

a Psal. 76. 1. 2.

b Num. 23. 21.

forfaken Abraham. Now if it be no otherwise with us, but because in *our* Judah God is known, his Name great in our Israel, with us in Salem, that is, in peace, he hath his Tabernacle now, and his dwelling in Sion: And so much knowledge, such pretences to the Name of God, and to his Worship, are not with other Nations, nor have they such advantages to know his Law: If as each party of us does assume these Priviledges to it self, so each do also rest in them, although their Lives answer not these advantages. If while they judge themselves Christs chosen Flock, boast Covenants and Alliances with God, although they violate all those Relations, they yet trust those will secure them: For why? the being of such a party and perswasion is the signature and Amulet that will preserve them in Gods favour, the charm through which <sup>b</sup> he will not see Iniquity in Jacob, nor perverseness in Israel. Lastly, if we that wear the distinctive Character of Israel, that of a Ransom'd, Purchas'd People (for sure our Rescues rise unto the number and the rate of those which brought the Sons of Jacob from the House of Bondage) if we, as they, presume and surfeit upon goodnesse, and think *these gifts of God too are without Repentance*, believe our being his Redeemed, his Church; conceit our Orthodox Profession (as once we thought our righteous Cause should do) will shield us from the danger of our Enemies, and of our vices too, and neither let our foes nor our selves ruine us, with such my Text and my intentions prepare to meet, least we should fill the Parallel; and as we equal Israel in our Deliverances, and imitate their practises, we do transcribe the fatal pattern too in the most full resemblance, and repletion of an entire excision; for although God be truly loving to his Church, yet *the ungodly does his soul abhor*; however in a signal manner he be good to Israel, yet this his kindness does confine it self to such as are of a clean heart.

The words need not much explication; By Israel is meant the Church of God, and by his goodnesse to it, all his external mercies also and protections, as the Psalme evinces; and by *such as are of a clean heart*, those that to the profession of Religion and Holiness of outward conversation, do add internal purity and sincerity; for some translate it, *such as are of a clean heart*, some, *such as are true-hearted and sincere*: And it signifies both.

The words thus explicated give me these Subjects of Discourse. First, a generall Proposition, *Truely God is good to Israel*, to his Church. Secondly, an assignation of Conditions

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A tions under which that general Proposition holds, <sup>a</sup> *All are not Israel that are of Israel*, it holds *onely in such as are of a clean heart*. And in this we have, first, a quality appropriate to the Church, *Cleanness*. Secondly, with its subject, *the Heart*; and there I shall enquire why that alone is mention'd; whether the cleanness of the Heart suffice, and having answered that, shall proceed, Thirdly, to consider them together, in both the given senses as they mean, *a sincere heart*, and *a pure undefiled heart*: In each of which Considerations; because the latter part of my Text is a limitation of the former, shewing where that generall Proposition is of force, where it is not; I shall as I proceed, view all the several guilts opposed to either notion of Cleanness, and see how far each of them does remove from any interest in the Lords goodness to his Church, which is the natural Application of each part, and shall be mine.

B 1. *Truly God is good to Israel, his Church*. And sure this Proposition is evident to us by its own light, to whom God proved his goodnesse to astonishment, by exercising it to Miracle; while he at once wrought prodigies of kindness and conviction; to which we have onely this proof to add, That God hath been so plentiful in Bounties, that we are weary of the very mention of them, and have so surfeited on Goodness that we do nauseate the acknowledgment. So that his kindness in sustaining his Compassions does vie with that which did effect them, who as he will not be provokt not to be good by such prodigious unthankfulness, so neither will he by the most exasperating use of his Favours: God did complain of Israel, <sup>b</sup> *Thou hast taken thy fair Jewels of my Gold and my Silver which I had given thee, and madest to thy self Images: My meat also which I gave thee, my fine floure, mine Oyle, and Hony wherewith I fed thee, and hast even set it before them for a sweet savour*. And if men now do offer things in which God hath the same propriety, to baser Idols, to their vices; if they do sauce his meat, which he hath given them, to sacrifice to Luxury, take his silver and gold to serve in the Idolatry of Covetousnesse, and use his Jewels to dress Images also for sowlless adorations. If Atheism grow against Miracle and Goodness too, and men do most deny God now when he hath given greatest evidences of his kind Providence; I know not by what argument encouraged, unless his in the Poet,

— *Factum quod se dum negat hoc videt beatum,*

E

because

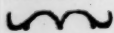
Serm. II.

a Rom. 9. 6.

Isaek. 16. 17.  
19.



## Serm. II.



because they see they fare best now, though they deny him most; teaching his *goodness* to confute his *being*. If they do look upon the wondrous restitution of Gods Service as but a shifting of the Scene of Worship, only another and more gaudy draught and Landskip of Religion shot on the Stage, and do accordingly esteem it as a variety and entertainment for their senses onely; for nothing higher is engag'd, I doubt me, in those offices: If they assist in them not out of Principle, but meer indifference to all, and therefore these at present; It is not *halting betwixt God and Baal this*, it is the bowing of the knee to both, which they can do to each alike, when either is the uppermost, and truly count them Deities alike, I fear. Nay, when the onely Ordinance, the *Sermon*, is but a prize within the Temple, the Preacher but *Rhetor dicturus ad aram*, that comes to do his Exercise before the Altar, in which men are concern'd no farther than to hear and judge, not to be sentenc't by: If God endure all this, and do continue still his Church, his Worship, and his other Mercies, then I may well conclude that *Truely God is good to Israel*.

But I will not be this fastidious Remembrancer: These arguments may prove his goodness, but sure these qualities will not preserve it to us, the *limitation*, my next part, must suggest them; which tells us who they are God is good to: *Even to such as are of a clean Heart*.

1. *Clean*. Clean, Pure, and Holy, are so essential attributes of the *Israel* or Church of God, that though I must not say the Church does take in none but such: For there are *tares* unwholesome *poppy* too, and *darnel* with the *Wheat*, yet I must say that *EXAMINA*, the Church is but a Congregation of such as are called to be *Saints*, 1 Cor. 1. 2.

In the first *Israel* almost the whole Discipline of their Religion was *purity in type*, and all the Ceremonies of their Worship were but *figures*, rather *Doctrines* of *Cleanness*, when they came first to enter Covenant with God at *Horeb*, and to receive their Law, they were to *sanctifie themselves and wash their cloaths*. What purity do those Commandements require, which they must not hear with any thing that was unclean about them? which they must wash all to receive? and indeed nothing with them was enterprized without it; they were to cleanse themselves from the impurities of meer Contingency; yea, they were bound to wash their Dreams and purifie their very sleeps, and all this is expounded by the Prophet *Isaiah*, 1. 16. 17. *Wash ye, make ye clean, put away the evil of your doings, cease to do evil, learn to do well.*

And

a Mat. 13. 28.  
29, 30.

b Exod. 19. 10.

- A And in our *Israel* by our Covenant there is as much of this required, for we were all initiated into our profession by Washing, <sup>b</sup> *regenerated in a Laver*, and <sup>c</sup> *born again of Water*, becoming so *Tertullians Sanctitatis designati*, set aside for Holiness, consecrated to cleanness, and made the votaries of purity: How clean a thing then must a Christian be who must be washt into the Name? nor is he thus washt only in the Font, there was a more inestimable fountain opened for sin and for uncleanness. *Apoc. 11. 5. Jesus Christ hath washt us in his own blood; And Heb. 9. 14. The Blood of Christ did purge our Consciences from dead works to serve the living God:* How great is our necessity of being clean, when to provide a means to make us so, God opens his Sons side, and our Laver is drawn out of the Heart of Christ: Yet we have more effusions to contribute to it. *1 Cor. 6. 11. But ye are washt, but ye are sanctified by the Spirit of our God, and we must \* be Baptized with the Holy Ghost and with fire.* A Laver of flame also, to wash away our Scurfe as well as sullages, and beyond all these, some of us have been purg'd too with the fiery trial, and molten in the furnace of Affliction, to separate our dross and purifie us from alloy, that we may be clean and refined too; may become Christians of the highest *Carreſt*.
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Such, among others, are the obligations, such the instruments of cleanness in a Christian: Let us inquire next into the importance of the quality, and the degree that is exacted.

- And here I need not say that it stands in direct opposition to the licentious practices of vice; this Scripture calls *corruption and pollution. 2 Pet. 2. 19, 20.* and the sinner is there stiled *the servant of corruption*; sure a worthy relation this, a Servant is we know, meaner than whom he serves, at least he is in that consideration as he serves, and then I pray you, in what rank of things is he or she who is below and baser then Corruption? *David* does also call such *open Sepulchres*; things all whose horreur does not lie in this that they enclose rottenness and putrefaction, but open Sepulchres are gaping frightfull noysomness; and they do also shed a killing stench; a man that is engaged in conversations with impure sinners, is in a like condition with him who hath no air to draw into him, but that of Funeral Vaults, and does suck in'onely the breath of Pestilence.
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But it is a small thing to say the cleanness of a Christian does abhor such licentious impurities, for it is such that though it may consist with those little stains that come by slips

Serm. II.

<sup>b</sup> Tit. 3. 5.  
<sup>c</sup> Joh. 3. 3. 5.

\* Mat. 3. 11.

Serm. II.

and failings of infirmity ( these are the *spots of Children*) and also with some single fouler acts, into which the man may be surprized, provided they be suddenly washt off in tears : Yet can it not consist with continuance in a known sin, though it be but a breach of a single Commandment : And though the man be strict in other things, yet if he do allow himself one vice, he is of the number of the *unclean*; for partial obedience does imply also partial disobedience, and to the worst and foulest mixture; therefore no purity. *Herod feared John the Baptist, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly, Mar. 6. 20.* Could you but pardon him one crime, he were a most Religious person, but that indulg'd makes him the *wicked Herod*: The matter of *Uriah* threw dirt, perpetual sticking dirt, into the Character of *David*, that man after Gods heart. There are few persons but some sin or other finds a particular engagement on, and does insinuate especially above all others into them; the *vice of Constitution*, the Crime of my Bosome, 'tis my *own flesh and blood*, I cannot tear that from me: Or else another sin does get into my *Coffers*, the profits of it bribe me to make much on't, and it brings such a reward with it I cannot be unkind to it; Or else the custome of a vice hath made it my *acquaintance* and my *friend*, and then it is so joynted into me that there is no divulsion of it; now when a vice hath got any of these relations to me, rather then use a violence upon my self, I must find out some salve how to quiet Conscience, and yet keep the vice. And truly if it be but one thing that a man transgresses in, he is apt to be gentle to himself, and finds plump grounds to be so. The best man hath his fault, and this is his, onely in this the Good Lord pardon him, in other things he will be strict, but this is his particular infirmity, to which his very making did dispose him, having been poysoned by its Principles without his fault or conspiracy.

'Tis true, indeed, men have some one or other sinful inclination, which is a weight and violence upon them, and which they did derive from *Adam*, whose sin like an infection taken in by divers men, breaks out in several Diseases, according to variety of Constitutions : But truly *Adam* gave them no *ill Customs*, and they have no *originall habits*, themselves did educate their inclinations into *vices*; and for those inclinations that are derived into them, the water of their Baptisme was therefore poured upon them to coole those inbred heats, and quench those flashings out of Nature, wash



- A wash away those foul innate tendencies in that Laver of Regeneration; which therefore they who spare and are tender to, because they are original and naturall, they spare them for that very reason, for which they there engaged to ruine them, and do Renounce their Baptisme, as to the aims and uses of it. There thou didst List thy self a Souldier to fight against the *Devil, World, and Flesh*; now whichsoere of these gets most into thee, wilt thou think fit to spare thy Enemy because he is thy bosome one? the Risque is greatest when thy Foe is Rebel and Traitor too, is got in thy own
- B Quarters, shuffled with thy own Forces, entred thy Holds and thy Defences, and mixes in thy Counsells, does counterfeit thy Guard, so that thou but command'st, and leadst on thy own ruine. Sure here is need of strictest cares to rid thy self of so much treacherous danger; so far is it from a defence to say, this is the single force and bent of Nature in me, that if I do not therefore most resist it, I am perjuriouly confederate with my Destruction; and howsoever pure I keep my self from other vices, I am not clean. *David* will tell me when I am, *Psal. 18. 23. I was uncorrupt before him, and eschewed my own wickedness.* God hath not given us
- C Authority to pick and choose our duties; observe him where we like, and leave the rest; and when in the severe contritions of Repentance we come to judge our Lives, we have no leave to spare a vice because custome hath made it our Companion and Intimate, or 'tis as near to us as the close inclinations of our hearts. He that does so, although he live a careful life in other things, yet all his Innocence is onely this, he hath a mind to but one sin; and those he does not care for he forbears, but that which pleaseth him, that he commits. And sure God is beholding to him that there is
- D but one way of provoking which does take him, and therefore must allow him what he hath an inclination to, and pardon him because he does abstain from those he does not like. I shall now onely add that in this case *S. James's* Aphorisme holds, that \* *Whosoever shall keep the whole Law, and yet offend in one point onely, he is guilty of all*; he that allows himself to break one Precept, does keep none, but shall be reckoned guilty of those things which he does not commit. *For whosoever keepeth the whole Law, and yet thus offendeth in one point, is guilty of all.*
- E

And then I need not prove such have no title to the goodness of the Text, but may conclude if God be good to *Israel*, it is to such as are of a Clean Heart; And so I fall upon the subject, Heart.

And

\* Jam. 2. 10.



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And here I must first caution not to think the Heart is set as if it were the entire and onely Principle by which a judgment might be past upon our doings; as if our Actions so wholly deriv'd denomination from it, that they were pure which came from a clean upright heart: In opposition to which, I shall not doubt to put, That the external actions may have guilts peculiar to themselves, such as are truly their own, not shed into them by an evil mind; and a man may be wicked in the uprightness of his heart, when he does not intend any such thing, but rather the clean contrary. Our Saviour tells his Apostles, *The time will come that whosoever killeth you will think he doth God service.* Joh. 16. 2. *Λατρίαν προσφέρων τῷ θεῷ*, that he does offer an Oblation or Worship, shall think his Murder Sacrifice; that that would propitiate for other faults; his Crime should seem Religion and attonement to him. (We have seen guilts put on such colours too:) and yet by these same actions which their hearts pursued with Holy aims, out of a Zeal to God, as S. Paul sayes, *Rom. 10. 2.* they sacrificed themselves and their Nation to Gods Vengeance. Once more S. Paul does find reason to call himself the chief of Sinners. *1 Tim. 1. 15.* for the commissions of that time of which he sayes that he served God with a pure Conscience, v. 3. did what he was perswaded in his heart he ought to do, pursued sincere intentions; and after sayes, *he had lived in all good conscience before God untill that day, Acts 23. 1.* So that here was enough of the clean heart, a good and a pure conscience, and could his fiery persecutions by vertue of that flame within be Christian'd Holy Zeal? Could his Pure Conscience make his Bloody hands undefil'd? Oh no! 'twas blasphemy, and persecution, and injury, for all 'twas Conscience; for all his heart was clean from such intentions: *I was before a Blasphemer, and a Persecuter, and Injurious. v. 13.* We may not think to shroud foul actions under handsome Meanings and an Innocent mind; a Conscientious man may yet be chief of sinners; S. Paul was so, he sayes, and a clean Heart will not suffice alone: Therefore Heart is put here accumulatively as that whose cleanness must be added to the purity of Conversation to compleat it; and it implies what elsewhere he does set down more expressly \* *Clean Hands*, and a *Pure Heart*, all which a clean Heart may be set to signifie, because under Gods Holy Spirit it is the principal and onely safe agent in the effecting of the rest, as that which onely can make the other reall, valuable, and lasting.

\* Psal. 24. 4.

When a Disease hath once insinuated it self into the Vitals, spread

A spread through the Marrow, and seized the garrisons of Life, the Souls strong holds, and after sallies out into the outer parts in little pustles and unhandsome ulcers; they who make application onely to those outward ulcers, may perchance smooth and cure the skin, make the unhandfomness remove and shift its seat, but all that while the man decays, the Forts of Life are undermin'd and sink, the vitals putrefie, and the whole Skin becomes but the fair Monument of its own rotten Inwards: Just so we have a *יצר הרע* an inward deep infusion, a bed or seedplot of malignity, which  
B sometimes shews it self in outward grosse commissions; but if we onely use the Lance or corrosive to these, we may perchance make a man shift a sin (thus it is possible that the *profane* may alter into *Factions*, or contrary, the *profuse* Proud man turn *Covetous*) but till the ground of these be purg'd away the man's not cur'd, but onely the Disease is chang'd, and he is as unsound as ever: Gods severe Judgments that did lye so long so close upon us, like strong re-  
C percussives, may have stricken back the breakings out of former sins or inclinations: But then no care being taken of the Heart, the first heat sent them out again, and Mercy made a restauration of Vices too. But if the Heart once entertain a reall and sincere sense of Religion, if it consent to thorough resolutions of Piety, as far as the man discerns, so far the Cure is perfected, and such are fitted for Gods goodness; for *truly God is good to Israel, even to those that are of such a clean Heart*; And so I fall upon them both together, first in the former sense propos'd.

D That *Clean heart* signifies sincere true-hearted men, I have not onely the assurance of Translations, and among them the *Syriack*, but the Text it self does evince it, because such onely are indeed of *Israel*; for so our Saviour sayes, *Behold an Israelite indeed in whom is no guile. Joh. 1. 47.* One like the Father of them *אמארוס. Gen. 25. 27.* a man unfeigned, that did seem nothing he was not; all *Heart*. And such each *Israelite*, each man that does expect an interest in that goodness which the Lord hath for *Israel*, must be, *sincere and without guile.*

1. In his Conversation with Men:

E I am not here to say, Sincerity is much, most *generous*, when it looks like a disingenuous fear to be afraid of my own mind, when my Heart dares not look into my Face, or speak in my tongue, but must lurk under a disguise of words, or countenance, that are assum'd and not its own. Nor is it Secondly, my business to say it is the greatest *prudence*, or

as

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as we call it *policy*, and that not onely because it hath most reason to attend and to expect Gods Blessing, which other false acts cannot; but because though bold open Truth breeds Anger frequently, yet insincerity breeds hatred and contempt, there being no so ignominious thing as Reputation of Falseness, which yet is unavoydable, for events must discover insincerity, and then how piteous a thing he is when he must turn and wind still in more Mazes, till he be quite lost in his own shifts, and having no clue for his own Labyrinth, betrays himself more by his not knowing where he is; and men must needs be much more angry at pretences when they find them, than they were at displeasing truth at first; when they discern their wants and expectations too deceived, themselves refus'd and mockt, find nothing but a Vizard for a Friend; nay, find an Enemy indeed, for so is the Dissembler to mankind. Great Casuists do tell us, that the moral obligations to speak truth depend upon a right that each man hath who is a member of humane society; Man being a sociable Creature meerly by vertue of his Speech: But speech could not contribute to cement Society if there were not an obligation to speak truth; hence they conclude, that Children, Fools, and Madmen who are not truly members of Humane society, and also open enemies with whom we are in a state of War, and have broke that society as to all things but laws and articles of War; all these and these alone we may deceive, and then surely the false insincere man either esteems all others Fools and Madmen, or holds himself in a state of war with all Mankind, out of all Laws and obligations of Humane society, and is an Enemy to the World; a Creature by himself, but that there are so many of them. But to pass by such arguments, Gods Precepts of not *lying to one another*, oblige us and all those that require *faithfulness* and his Command that *Love should be without Dissimulation*; that while we speak gently, we should not be hard hearted, give melting language soft as the aires of Flattery, but yet have cruised inwards, that cannot yearn nor stretch into compassion, *Jacobs* voice but *Esau's* rough red hands: Besides Gods reasons do inforce this, *Putting away lying, speak every one truth to his Neighbour, for we are members one of another*: So that Dissimulation is as great a Treachery as for the Eyes to seek traps to ensnare the Feet, the Hands to sauce stones for a Meale, which may perchance delight the Palate with a transient gust of that they are condited with, but cannot be digested into Nourishment: Go prepare for your hungry stomachs

a Col. 3. 9.

b Rom. 12. 9.

c Ephes. 4. 25.



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A stomachs onely festival Smells, which may encourage fainting Appetite, but do but mock its emptinesse; go warm a cold part with a painted light, cover a naked member with a shadow; when your own parts would take it well from one another to be thus insincerely dealt with, then; not till then, will it be tollerable to Dissemble. *For we are members one of another*; all fellow-members of *Christ's Body the Church*; this *Israel* to which the Text sayes *God is truly good*, not in presence or colour onely, he hath not the hypocrisies of kindnesse: Now such a true good God he will not be to them who are but counterfeit and mock parts of this *Israel*; for what is there in such a man that he can be good to? To the good kind well-spoken part: Alas that is but shape and varnish, 'tis not the man that speaks, 'tis all a motion and artifice; he puts it on, and then it vanisheth and dies, is not a subject for Gods kindnesse, or to the heart, but that is hard and is not qualified for his Goodnesse, our true good God being onely such to those as are of a *clean, true, and sincere heart towards their brethren*.

2. And much more, Secondly, is he such only to them that are *sincere in their Religion to him*. Christ hath nothing but woes for Hypocrites; the 23 Chap. of *S. Mat.* is made up of them; when he would word Gods Vengeance to sinners, he sayes, *he shall give them their portion with Hypocrites and Unbelievers*. Things strangely coupled sure, that they whose Life does seem all Faith, all Godlinesse, should be onely fit Company in *Tophet* for the unbelievers, rank't and condemn'd with them; that all their strong belief cannot remove them from an Infidel; Sure they are far enough from the goodnesse of the Lord, when *the portion of Hypocrites is Rhetorick for Hell*, is its Torments exprest with art.

They whose heart is not clean to God in their Pieties, but let their strictnesses take in some temporall aim besides, as Reputation with their party, or getting Praise, or Wealth; they serve Mammon or Fame with Gods Religion, and make the very Worship of the Lord be the Idolatry of Covetousness or of Honour. If *Jehu* in his Executions on *Ahab* and his Family intend the cutting off the *Regal Line* as well as *Baals worship*, and with their Blood to purple his own Royalty, though God did bid him shed that blood, yet does it stain his Soul with crimson guilt; and God will punish him for his obedience, *I will visit the blood of Jezreel upon the House of Jehu*, *Hof. 1. 4.* But he that lets a vicious aim mix with his vertue, and does good to an ill end, addressees Gods Religion to the Devil, and makes Christ minister to *Belial*; he

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does

a Mat. 24. 51.  
b Luc. 12. 46.



Sermon. I<sup>st</sup>.a 1 Sam. 15. 9.  
21. 23.

b Job. 13. 7.

c Psal. 141. 2.

d Jam. 3. 6.

does sin multiplyedly, both in his vicious intention, and in debauching Vertue to serve vice, and he might much more innocently not have been Pious: Neither is that Vertue or Heart sincere whose intentions are not purely and meerly vertuous, but intend to compass some Religious end by means that are not lawful: For such intentions are not clean but mixt with vice; and 'tis sure I cannot please God with such kind of holy meanings; If <sup>a</sup> *Saul* will sacrifice with Sheep and Oxen he was bid destroy, his very worship loseth him the Throne of *Israel*: Nor can I serve God with such pieties, God never does require an action which he sees I cannot compass with- out sin, for he requires no man to sin, for that were to com- mand me to break his Commands, and I were bound to diso- bey him in obedience to him, <sup>b</sup> *shall I speak wickedly for God*, saith *Job*? and then shall I do so? Such Religious intentions, the justice of those ends, will never qualifie me for Gods goodnesse, when it but makes Damnation just to me, for so *S. Paul* affirms, *Rom. 3. 5, 6, 7, 8.* In fine if there be any wickednesse in the heart, it gives so foul a tincture to what- ever pious actions we perform, that they become sin to us. 'Tis true, <sup>c</sup> *Prayer is as the Incense*, *David* sayes, *and the lifting up of our hands is like the Evening Sacrifice*; but if the heart of him that Prayes have any heats of Malice in it, truly that man does light his Incense with <sup>d</sup> *strange fire*, kindles his sacrifice with the *flames of Hell*, for so *S. James* does call those heats. He that gives God any of his performances, and hath a naughty Heart, like *Nadab* and *Abihu*, he presents his offer- ing in an unhallowed Censer, and all his holy worship will get nothing else from Heaven for him but a consuming fire as theirs did. He that will offer any thing to God, must take a care it be not tainted with such mixtures, which spoil all the Religion, making it not *sincere*, and also spoil the Heart by making it not *clean*, and *undefiled*. The last remaining sense,

*A Clean and undefiled Heart.*

Of those things which our Saviour sayes *defile* the man, some are meerly sins of the Heart, such as may be consum- mated within the Soul; and for the perpetration of which a spirit is sufficient to it self; such are *Pride*, especially *spiritual pride*, the sin of those that think none holy as themselves, and cast the black doom of Reprobation upon all that do not comply with their opinions and interests: such also are *un- contentednesse with our estates*, *inward repinings at the disposi- tions of Providence concerning us*, *black malice*, *bitter envy- ings*. Now in these as the mind does need no outward member

- A members to consummate them, requires no necessary organs to work them out; so neither does it require any outward necessary guilt to make them liable to condemnation: we know 'twas one sin of the spirit onely that made Angels Devils. If a foul body be abominable to the Lord, shall a foul spirit be less odious? he that defiles his Soul offends God in a much neerer concern of his, because that speaks neerer relation to him then the body: this was only his workmanship, made out of Earth, the Spirit was created out of himself; a foul body is but filthy Clay, but he that does pollute his Soul does putrefie the Ereath of God, and stains a beam of the Divinity.

- B The other sort of things that are said to come from the Heart, and to Defile, are those which S. Paul calls works of the Flesh, such as if they be committed must be committed outwardly, *Murders, Drunkenesse, Revellings, Revenge, Wrath and Contentions, Seditions, Factions, Schismes, all Uncleanesses, &c.* In these indeed the Heart can be but partial Actor, the utmost it can do, is to desire and to intend them, and to contrive and manage the designs of compassing them, which yet Providence or the Innocence of others may put out of the reach of mans power, or his own temporal fears may make him not dare to set upon them, though he do cherish the desires. Now if they be obstructed from committing, most men use to conclude gently of their guilts while they do keep within the Heart; the Execution of them is the onely thing that does look mortal; and till the *sin be perfected there is no death in it.* And truly I confesse that, as it happens many times, on a sudden surprize of soul, when a bright gilded temptation strikes the heart, and dazles the mind, we see that the Will rushes on it instantly, consents and wishes heartily; yet within a while the Spirit does recover out of the surprize, puts by the thrusts of fancy, and the stabs of the temptation, and that Will languishes and dies like a *velleity*, as if it had been nothing but a woulding; and now the man would not by any means consent to the commission: In this case though there be a guilt to be repented of, and cleansed with many tears, yet this is Innocence in the comparison; but if the Will purpose, contrive, and do its utmost, it is the same to the man as if he had committed.
- C Twere easie to demonstrate this, that whatsoever evill thing a man intends and does fixedly resolve, he is guilty of, though he do nothing, or though the thing he chance to do be never so much lawful. Those sayings of S. Paul, *I know, and am perswaded by the Lord Jesus, that there is no meat unclean of it self, but*

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to him that esteemeth any thing unclean, to him it is unclean, **A**  
*Rom. 14. 14. and he that doubteth is damned if he eat. v. 23.*  
 These could have no truth in them, unless the heart by  
 choosing and pursuing to the utmost any thing that it does  
 judge unlawful, incurr'd the guilt of that unlawfulness, even  
 to Damnation; and all that meerly by it self without the  
 Action, which in that case had nothing sinful in it. A weight  
 that is upheld by a mans hand, and otherwise would rush  
 down to the earth, does surely gravitate as much, it is as  
 heavy though it do not fall quite down, as if it did, and,  
 were it let alone, it would: A settled tendency, a resolv'd **B**  
 inclination to sin, that presseth with its utmost agitation is  
 that weight, which though it may perchance be stopt in its  
 career, yet it tends to the *Abyss*, its center, and will not rest  
 but in that Pit that hath nor rest nor bottome; the Heart in  
 this case is as liable as it can be, because here it hath done  
 its worst, and such a will shall be imputed to it self.

\* Tertull. de  
 Anima. cap.  
 58.

And now I need not tell those who are still designing sin,  
 or mischief in the heart, although it never dares come out of  
 those recesses, how far they are removed from the *goodnesse*  
*of God to Israel.* \* A Father finds a way to prove such souls **C**  
 have larger doses of Gods Vengeance, who when he had  
 asserted that the soul does not dye with the body, and then  
 was askt what it did in that long interval, for sure it is not  
 reasonable that it should be affected with any anticipations  
 of the future Judgment, because the business of the day of  
 Judgment should be reserved to its own day, without all  
 prelibation of the sentence; and the restitution of the Flesh  
 is to be waited for, that so both soul and body may go hand  
 in hand in their Recompences as they did in their demerits,  
 joynt partners in the Wages as they were in the Works: To **D**  
 this he answers; The Soul does not divide all its operati-  
 ons with the Body, some things it acts alone, and if there  
 were no other cause it were most just the Soul should there  
 receive without the Body the dues of that which here it did  
 commit without the Body: That's for the former sort of  
 sins, those meerly of the Heart: And for the latter sort, the  
 Soul is first engaged in the commission, that does conceive  
 the sin, layes the design of compassing, and does contrive  
 and carry on the machination; and then why should not  
 that be first in Punishment, which is the first in the Of-  
 fence? **E**

Go now and reckon that thy outward grosse transgressi-  
 ons are the only dangerous and guilty ones and slight thy sins  
 of Heart; but know that while thy flesh is sleeping in the  
 quiet



Setm. II.

- A quiet Grave at rest and ease, thy Spirit then's in Torments for thy Flethes sins, and feels a far severer Worm than that which gnaw thy Body: Poor Soul! Eternity of Hell from Resurrection to For-ever, is not enough to punish it, all that while it must suffer with the Body, but it must have an age of Vengeance besides particularly for it self, to plague it for those things it could not execute, and punish it for what it did not really enjoy; onely because it did allow it self to desire and contrive them; and it must be tormented for those unsatisfied desires. And though indeed desires where they are violent, if they be not allayed by satisfaction, are but so much agony, yet do they merit and pull on them more; these torments shall be plagued, and the soul suffer for its very passion, even from Death to the last Judgment; and 'tis but just that being it usurp't upon the pleasures and the sins of Fleshy, it should also seize on and take possession of the Vengeance appoynted for those sins, it should invade and should usurp their condemnation.
- B But why do I stand pressing aggravations against uncleanness of Heart in an Age, when God knows Vice hath not so much modesty or fear to keep within those close and dark restraints? Instead of that same Cleanness which the Text requires, we may find Purity indeed of several sorts, but 'tis either *pure Fraud*, or *pure Impiety*; the one of these does make a strange expression very proper, *pure Corruption*, for so it is, sincere and without mixture, nothing but it self, no spots of Clean to chequer it, but all stain: The other is pure white indeed, but it is that of *whited Sepulchres*; a Life as clean as Light, a bright pure Conversation, but it shines with that light onely which *Satan* does put on *when he transforms himself into an Angell of Light*, and it is but a glory about a *fiend*. But yet this shines however, whereas others do stand Candidates of Vlee, and would be glorious in wickednesse; and that is such a splendor as if *Satan* should dresse himself with the shine of his own flaming Brimstone, and make himself a glory with the streamings of his Lake of Fire. And yet thus is the world, we do not onely see men serve some one peculiar vicious inclination, and cherish their own wickednesse, but they make every vice their own, as if the Root of bitterness branch't out in each sort of Impiety in them, such fertile soyls of sin they are, here infincerity were to be wisht; and where there is not cleanness that there were a *Mask*, that there were the *Religion of Hypocrisie*. We may remember God was good to *Israel* of old by obligation and performance; the one as great as he could enter,
- C
- D
- E

a 2 Cor. ii.  
14.

the



## Serm. II.

a Jos. Antiq.  
l. 13. c. 23.  
edit. Basil.  
1544.

b Βασιλεῖς  
δυναμῆς,  
μάλιστα αὐτί-  
πρωτον.  
Jos. Anti. l. 17.  
c. 3.  
c. Ἀλώσεως.  
l. 4. c. 12.

d Psal. 126. 1.

the other great to miracle and astonishment; when after seventy years Captivity and Desolation, he did rebuild a Temple where there was no monument of its Ruines, and raised a Nation and Government of which there was no Reliques. And yet at last when the Religion of some turned into *Faction*, of others into *Prophanenesse*; when the strictest Sect of them, the *Pharises*, became most holy outwardly, to have the better means <sup>a</sup> *Βλάται μισῶνται*, to mischief those that were not of their party, and got a great opinion of Sanctity, *οἱ δὲ κατὰ τὴν βασιλείαν ἢ λίγους ἢ κατ' ἀρχιερέων ὡς οὐκ ἐπίσταται*, so as to be believed in whatsoever they did speak against the King or chief Priests; and that so far as to be able openly to practice against both, and raise commotions. <sup>b</sup> They are *Josephus* words of them; and when another Sect, the *Zelots*, the most pernicious of all, saith *Bertram*, did commit Murders, Sacriledge, Prophanations, and all kind of Villanies, *ἐν ἀγαθοῖς ἐπιτηδεύμασι*, <sup>c</sup> with good Intentions, saith the same *Josephus*; and when those who did not separate into Sects, but were the Church of *Israel*, became lukewarme, supine, and negligent in their Profession, yea, and licentious and Prophane, fit onely to be joyned with *Publicans*, in *Christs* expressions; when sin grew generally Impudent; when they did live as if they would be *scandalous* as well as *vicious*, as if they lov'd the guilt as much as the *delights* of sin, and cared not to be *wicked to themselves*, but must *debauch*, as if they did enjoy the ruine of other persons, sinning just as the *Devil* does, who does not taste the sin, but feasts upon the Sinners Condemnation: Then did God execute a Vengeance whose prediſtinction was fit to be mistaken for that of the Day of Judgment, and whose event almost fulfil'd the terrors of that day.

I need not draw resemblances, shew how Gods goodness to our *Israel* does equall that to them; applying to our selves their Raptures; how <sup>d</sup> *when the Lord turned the Captivity of our Sion, we also were like them that dream*, surprized with Mercy. Indeed as in a Dream; *Ideas* are not alwayes well connected, there is no chain or thread of fancies, and the thoughts are not joyned regular and even; but there are breaches and disorder in them still, the Images of sleep being like *Nebuchadnezzar's*, made of such things as do not well unite. So there is something I confess, like this in our condition, for with our *gold* and *silver*, our precious things that are restored, there is *Iron* and *Clay*, not onely meaner mixtures, but such things as will not close, or be soder'd, but do incline to part asunder, and would moulder and tend towards dissolution; and just as in a Dream, the compofure

of

A of things is not so undisturb'd, but that there is some confus'dness; neither our affections nor practises do perfectly cement; but yet I hope it is no *dream of mercy*, 'tis not a *Phantasme* or an *Apparition of Gods kindness*, but the Lord will be truly good to us.

Yet if we do proceed as *Israel*, and equal it in provocations: —

But I will make no parallels, publique clamors do that too loud; these do display the factions of iniquity among us, and muster up the several parties of our vices too; and each man is as perfect in the guilts of all sides that he is not of, as if their memories were the books that shall be opened at the Day of Judgment; some men can point you out our *Pharisees* and *Zelots*; others can shew you our *prophane licentious Professors*, Lay and Clergy both; and indeed we need not go far to seek any or all of these, nor do we want our *Sadduces*. Now if all this be true, then as those were the signs of the Son of Man's coming to them in Judgment, so we may fear they are his Harbingers to us. If they be, I am sure the onely way to make his coming good to us, is to prepare for it by cleansing from all filthiness and insincerity; then though he come clothed with a Glory of flaming Vengeance, yet will those streams of Fire find nothing to consume or wash away in us; but through that flame the *pure in heart shall see God*, so as that that sight shall be the Beatick Vision: Yea, *they shall see the Goodnesse of the Lord in the Land of the Living*, *they shall see Jerusalem in prosperity all their life long*, and *Peace here upon Israel*, and *in his light they shall see light hereafter in the Jerusalem that is above*. To the state of which glorious Light He bring us all, who is the brightness of his Fathers Glory: To whom be Glory, and Dominion for ever and ever.

Amen.

the things is not to diminish it, but that there is a  
 likelihood of neither our being nor passing the bill  
 in time; but yet I hope it is not likely to be  
 withdrawn or an objection of such force, that the bill  
 will be truly good to us.

Yet if we proceed as usual, and equal in progress.

But I will make no bill in public affairs do that

and making the bill in the time of the day, and

it is their manner to be in the house, and it will be

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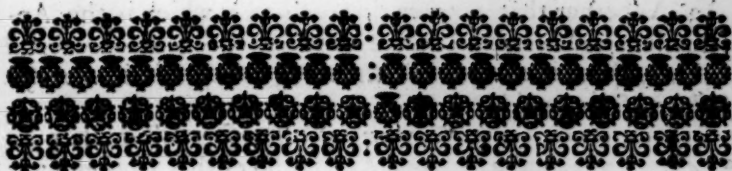
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## SERMON III.

## VVHITE-HALL.

*Second Wednesday in Lent.*

LEVIT. 16. 31.

*Ye shall Afflict your Souls by a Statute for ever.*



He words are one Single Precept concerning one part of the Celebration of a Day : I shall not take the Precept asunder into parts, for it hath none; but shall frame my Discourse to Answer three Enquiries that naturally offer themselves to be consider'd from these words : And they are,

**A** 1. What the Importance of the thing commanded is ?  
**B** what is required in this Injunction *Ye shall Afflict your Souls ?*

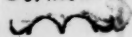
2. What Usefulness and Efficacy this Duty had upon that time in which it was prescribed ? what the *Afflicting of the Soul* contributed to the work of that Day ? that it should be

G

made



Serm. III.



a Maimonid.

made so indispenfable an ingredient of its performances, tyed to it by a Statute for ever? A

3. Whether that for ever do reach us? which is the Application, and brings all home to us.

First, What the Import of the thing commanded, *the Afflicting of the Soul* is?

The Arab. and Targum of Jerusalem Translate it a Fasting; yea, and a Learned Rabbine sayes, that wherefoever these two words are put together, that is meant. And indeed they are often joyned in Scripture to expresse it, *Psal. 35. 13. I afflicted my Soul with Fasting.* And the Prophet *Isaiab* speaking of this Day in my Text, sayes, *Is it such a Fast that I have chosen? A day for a man to Afflict his Soul? Isa. 58. 5.* Somewhat a strange expression it is; for Fasting does afflict the Body properly, and yet we find the like too in the other Extream: We read of *pampering the Soul, Psal. 78. 18. They required* *לֶחֶם לִנְפֻשָׁם* *meat for their Souls;* not to supply the Hunger of their Body, that they had before; but to indulge the Lusts of their mind; they did not want food, but variety; Festival diet, and a Table furnisht they would have; and this luxuriancy and wantonness of Meat the Scripture calls *meat for the Soul:* Such as God sayes in other places *the Soul lusteth after.* Indeed forc't meats, and things that please meerly by being rare and dear, or by being extravagant, these do not feed the Appetite but opinion, and the mind; it is the Soul onely that hungers after these: Thus when I look after Wine in the glasse, and make my Eye a Critique of its accidents, and by the mode and fashion of it teach it to please or displease my judgment, I do not here thirst after the cool moysture of it, but the sparkling flame, and do not drink the wine, but the flavour and colour, and this is all but notion. Now certainly these are not proper objects for our appetites, *meat for the Body,* sayes the Scripture, and it is the Stomack and not the Imagination that is hungry; nor is it Fancy or the Soul that thirsts, but 'tis the Palate, so that these are unnatural and monstrous satisfactions and appetites. B C D

And yet to bring mens selves to this, is one of the great masteries of Wit and Art, to force themselves to find a relish in these things, and then contrive them is a piece of skill which the advantages of parts and fortune are desireable mostly, as they are useful to: And a well studied Epicure, one expert in the mysteries of Eating, is a singularly qualified and most grateful person. E

It were in vain to ask what else such men can be good for? that

A that being their Profession, they are out at most other things: Indeed the Soul that dwells in Dishes, and is stew'd in its own Luxuries, grows loose and does dissolve, its sinews melt, all its firmness of mind forsakes it, the man is strong for nothing but for Lusts, his faculties are choak'd and stifled, they stagnate and are mir'd within him, and there corrupt and putrefie. And then what Cranes will force out thence, and wind up such a Soul into the practises and expectations of Piety? will make it mind and entertain the Hopes and Duties of Religion? what macerations, what Chymistry will defecate a Spirit so incarnated, and rectifie it into such a fineness as befits that state where all their blessedness have no sensual relish, but are sublimed into Divine and purely Spirituall.

B Lord God! that thou shouldst shed a Rational Angelick Soul into us, a thing next to the Being of thy Selfe, and We make it employ it selfe to animate onely the organs of Intemperance, and Gluttony, and their appendant lusts: Only inspire us how to be but more Sagacious, indeed but more luxurious Bruits, when thou hast set us here to train and discipline our selves for a condition of such glorious Joyes as are fit to entertain Souls of Reason with, and to make them blessed; which to enter upon, our Bodies must drop from us, our Souls must be clarified from Flesh, and Flesh it self refined into a Spirit; that we should make our selves Antipodes to this, walk contrary to all, and so debase our spirits as that they are qualified for no other satisfaction, but those of dull sense and carnality.

C Adam fell his great Fall by Eating, but ever since men fall further by riotous intemperate Eating. He fell from Paradise, and they from Reason; the Man sinks into Beast, and the Soul falls into very Flesh, and hath no other faculties or appetites but fleshly ones.

D Such people of all others are not to be raised up by Religion; their fulness gives no place to that, but does exclude it. God did complain of this of old, 32. Deut. 15. *Je surun waxed fat and kicked*; that we may see they want no brutish quality, who do allow themselves the appetite of Bruits; they that *patper themselves like to fed Horses*, will also *neigh* like them and *kick* even him that fed them; *thou art waxen fat, thou art covered with fatness*; then he forsook God that made him, and lightly esteemed the Rock of his Salvation. When they came once where they did suck hony out of the Rock, and Oyl out of the flinty Rock, they could not mind the Rock of their Salvation.

a Deut. 32. 15.

E Indeed this sensuality as it consumes Estates, eats Time,

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and all the faculties of the Mind, so it devours all Religion too, it hath not onely a particular opposition to some one duty as the other Vices have, but by a direct influence it destroyes the whole foundation of Virtue and obedience to God; I mean subordination of the lower appetite to Reason and Religion, which it renverses quite, and breeds an universal cachexy of the Soul as well as Body.

For ever since *Adam* did eat of the forbidden Fruit, the carnal mind we know is neither subject to the Law of God, neither indeed can be, as *S. Paul* sayes, *Rom. 8. 7.* because Gods Commands are restraints upon those things which *Flesh* desires eagerly. Now therefore while that Mind is unsubdued, it must needs lust against the Spirit for those things that are forbidden, nor endure to be limited; which he that feeds it, is so far from working towards, that he does give it still more provocation and more power, and makes the *Flesh* more absolute; for it is clear that Plenty does encrease all its desires and their unruliness; it ministers both vigor to it by which it is enabled to fulfil its lusts, and it ministers aptness and incitation also, both by custome of satisfaction, and by adding heat which makes it more prone to rebell, and more impossible to be kept under. The progresse of this is apparent in the Scripture, *Exod. 32. 6.* *The People sate down to Eat and Drink and rose up to Play: a Lusum non denotasset nisi impudicum;* he means, to play the wantons. But *Jeremy* is plainer, *ch. 5. 7. 8.* *How shall I pardon thee for this? thy Children have forsaken me, when I had fed them to the full, they then committed Adultery, and assembled themselves by troops in Harlots houses:* Nor staves it there, but does encrease as well as feed to an Excesse; we may discern that by the *Wisemans* Prayer 23. of *Ecclesiast. 6.* *O Lord, Father and God of my Life, let not the greediness of the Belly, nor the lust of the Flesh, take hold of me, and give not over me thy Servant to an impudent mind.* *Gyant-like* he had called it in the verse before; and sure the *Wise man* in the *Proverbs* apprehended it as such, and dreaded it accordingly, as if Bellies full gorg'd were those Mountains which the *Gyants* cast up to storm Heaven on; He lookt upon this Vice as that which would bid defiance to God, and out him, and therefore thinks it necessary to beseech the Lord not to afford him so much as would furnish Plenty, *Prov. 30. 8.* *Give me not Riches, feed me with food convenient for me; וְלֹא אֶחְסֵה בְּעוֹלָם אֲכֹלָה* with an Allowance, with no more than is sufficient for me, least I be full and deny thee, and say who is the Lord. It seems such persons know no other God besides their Belly; nor is it any wonder if a Soul made

Flesh

a Tertull.



A *Flesh* cannot well apprehend a *Deity that is a Spirit*, or believe it, but thinks all notions of such beings to be contradiction, when once by the suffusions of Carnality all the impressions of a Spirit are wrought out of it self: And truly this is the most natural and certain way to become Atheists.

Whether this time that hath been almost alwayes set aside for strict Severities, and to work out Repentance (and if it be not so intended now, I know not what pretence did call us hither) (for though there be some relaxation of the severer Dyet of this time, sure there is no indulgence of that Penitence which the strictness of this time design'd) and let some men talk what they please of the Intention of their Statutes, yet these Assemblies certainly were not intended for the increase of Cattle, and advance of Fishing; these were for higher aims of Piety: Now whether we employ it so much towards this as *to afflict our Souls*, i. e. *our Appetites*, and to revenge our superfluities upon our selves, and to teach our desires to be denyed: Or whether we do teach the Dyet of this season to be but a variety of Luxury, and if the Law did not command it, and so make it Preasure by giving it the inconvenience and the uneasiness of being duty and obedience; our selves could make it be one of the changes of our Vice, onely another course, a diverse service of the same Riot, and so defeat the Law by our obedience to it: Or whether we do break the Law outright, and to our superfluities add disobedience to Authority, whether we do the one or other is not for me to say. But if the Nation and we our selves have any sins to be repented of, and we design this season for that use (as sure some season must be so employed, and why not this as well, rather indeed than any other;) if we be not of those that would be glad to see all thrown again into Confusion; glad to see a return of the same Vengeance, as indeed a return of the same sins, and the abuse of Mercies seem to call for it, while men do live as if they thought God had wrought all these Miracles merely to give them opportunity to serve their Vices or their other ends, to put them in a way to get Places, Estates, and Dignities; and by uncharitable gains, hard-hearted griping, yea by false unworthy treacherous arts, to heap up Wealth, to raise their Families, or feed their lusts: These, these cry out to God to renew his Commission to the Sword, to passe through all the Land again, and embowel it self in Church and State; these call for it as loud as the harangueing prayers of Seditious Men; and the Lord knows there are too many hands



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hands that would unsheath it, if God do not interpose to hinder, and well we have deserv'd he should. But if we would endeavour to engage him by Repentance, that will require the Afflicting of the Soul by some severities. Do not mistake your selves; Repentance, as it cannot be wrought out amidst our courses, that were contradiction to return, and yet go on; so also it will not be wrought out amidst the Comforts, as we call the jollities, of life.

*Tertullian* is very pleasant with those who did dislike that in their Penitencies, they were by the Church prescrib'd to put off Mirth and put on Sackcloth, and take Ashes for Bread; *Come*, sayes he, *reach that Bodkin there to braid my Hair, and help me now to practise all those Arts that are in Mode to attire it; give me the washes of that Glasse, the blushes of that Paper, the foyles which that Box bath to beautifie and dress my Cheeks; come and set out and dress my Table too, let me have Fowl with costly forc't and not a natural Fat; or let me have cram'd Fish, and cramme my Dishes also; get me chearful Wines too: and if any one ask why I do thus indulge my self? why I will tell him, I have sinn'd against my God, and am in danger of Perdition, and therefore I am in great trouble; I macerate (do you not see the signs of it?) and excruciate my self, I take these fearful careful wayes that I may reconcile God to me whom I have offended.*

Alas to humble ones self thus in fulnesse, and to afflict the Soul in chearful plenties, is such a thing as none but he that sinks under the surfeit of those Plenties understands. I'm sure the Lord, when he required his People to repent, required them then to discipline, and use severities upon themselves; they were to fast or dye: God took the execution, for whatsoever Soul it be that shall not be Afflicted that same day shall be cut off from among his People, 23. Levit. 29. Even cut off by God himself.

And I do verily perswade my self, that one great cause, why men that have sometimes thoughts to reform their lives, and do resolve against their Courses, yet repent of their Repentance, their resolutions untwist, and become frail as threads of Cobweb, the first assault of a temptation does break through them, is, they do not use mortifications to work their averations high and strong against their sins, and fix their resolutions. The universal sense of the whole Primitive Church does give me confidence in this perswasion, who for that very reason in their penitential Excommunications did inflict such severities, as 'tis almost incredible that Christians would submit to; yet they beg'd to be censur'd into;

A into ; and those had S. *Paul* for their precedent. But now Repentances are but dislikes, little short unkindnesses at our sins, and wouldings to do better : On some moving occasion if Gods hand or his Spirit lash, it may be Tears will gush out of the Wound, and we in angry sadness do intend against our vices ; but when that fit is over, and the Flesh by indulgences prepared to make or answer a temptation, we fall again, and then it may be shake the head and curse the sin ; but yet again commit it, if the invitation be fair : And then are very sorry, account our selves unhappy, who lye under such a violent infirmity, but act it still. Now if we consider how it comes to passe that we go round like men enchanted, in a Circle of Repenting and of Sinning, we shall find it is for want of Discipline upon our selves ; for had we strove to make our humiliations more low and full of pungent sorrow, the Soul would start and fly at the first glance of that which cost it so much anguish ; but who would fear to act that sin which puts him to so little trouble to repent of ? as a sad thought, a sigh, a wish, and a loose purpose, thin intention, and thats all.

C Do not complain of the Infirmity of the Flesh for this, and say thou wouldst live Spiritually, but the frailty of thy sensual part betrays thee ; its stings and incitations make thee start from duty, and goad and force thee into actions which otherwise thou neither shouldst or wouldst commit. 'Tis thou thy self that arm'st thy Flesh with all its stings ; thou givest it strengths, whereby it does subdue the Spirit ; thou waterest thy desires with Wines ; thou feedest them with strong meat and teachest them to crave ; thou cocker'st them with thy indulgence, and thou dost treat Temptations to sin, D dost invite wickedness, and nourish the occasions of Ruin ; and then it is no wonder if thy resolutions be not strong enough, there is no way but by Austerities to mortifie all inclinations that stir against the Spirit, and by denying satisfactions to thy Appetite, to calm and moderate thy affections to every thing below, and then Temptations will have neither Aid nor Avenue.

E But Secondly, *You shall Afflict your Souls*, cannot be meant onely that ye shall Afflict your Bodies ; the Spirit also must be troubled, and we must rent the Heart as well as Garments ; that is indeed a Sacrifice fit for a Propitiation day, for it is such a one as God will not despise, *Psal. 51. 17.* and without which all others are but vain Oblations.

God may call *fasting* the *Afflicting of the Soul*, because it is the most appropriate and natural means to work it ; but when

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when he calls it so he does intend it should produce it. Austerities are *humilificandi hominis disciplina*, as *Tertull.* sayes, *Humiliation discipline*; but yet they have not alwayes that effect. The *Pharisee* that fasted twice a week did not mortifie at all, but his *Humiliation* made him lofty, his emptinesse filled him with wind, and puffed him up, and the *Publican* was more justified than he. And late experiences have taught us, that *Fasting* does not alwayes humble, when it did gape for *Soveraignty*, and did afflict them into *Power* onely, when there attended it a *sacra famies*, an hunger after Holy things, and such as all the reliques of old *Sacrilege* could not allay, but it devoured Church and State, and yet crav'd still: And the throat of these fasting men was an open *Sepulchre* indeed; open to bury, and that could no more be satisfied than the Grave.

But 'tis not onely these demure impieties, and those that are devout in wickednesse, and act it in Religion and the Fear of God, I have to speak against:

But in the generall, If *Fasting* do not humble, and those severities that wear the *Flesh* break not the heart too and make it contrite, then they are lost upon us, and do not profit us. All these strictnesses of *bodily* and outward exercise, as *S. Paul* calls it, are acts of discipline prescribed to make the Sorrowes of Repentance more severe and operative, and so to be the Correctives of the distempers of the Soul, to quell the risings of the Appetite and Passions, and bring the sensual part of us under obedience to Reason and Religion; to make all calm and even in us, and put us in the frame of Men and Christians, of Rational and Pious Creatures. And if they do not work this in us, if the Soul do not meet in the performances, they are not acceptable in themselves at all: These are onely the *mint anise* and *cummin* of our Pieties; and as *Origen* sayes, the *condimenta actuum* the sauces of Religion, not the main standing parts of it, which he therefore that offers solitary gives God a *Sacrifice of Sallads*, and thinks that will be a *Sin-Offering*. They do mistake themselves who cherish any hope from having spent a day, or Lent of abstinence; if the Excesses of their vices be not made over, and evacuated by it; if they continue still full gorg'd with their iniquity; or who think all is well, they have atton'd by having bowed down the head like a bulrush; if the Soul were not also humbled in them; for as *S. Paul* does say, *I may give all my goods to feed the poor, yet have no Charity*, and *I may give my body to be burnt, yet in those Martyr-fires* there may be no heats of Love to God, and then all these



A these profit me nothing, 1 Cor. 13. 3. So I may chasten my self too, and yet not receive correction or be disciplin'd, and then Gods punishments are still due to me.

B That Church indeed which hath found out the easie expiation of Indulgences, that hath the treasure of Christ's merits and all the supererogations of the Saints at her dispose, and by Commission can issue them at pleasure out, and apply those merits to mens uses not by *Sacraments*, but by a *Bull* or *Brief*, and not require *Gospel conditions* of *Faith* and *Repentance* in the persons that receive them, but *visiting a Church in Rome, ascending the steps in such a Chappel in the Lateran* on such a day, shall give a plenary remission from sin and punishment; the saying of such a Prayer over daily shall do it for fourscore thousand years (could they but make a lease for men to live and sin out the indulgence too, that would get them good store of chapmen) that Church I say, may give encouragement to hope that God may be compounded with at easie rates; that for a Surfet I may give a Meal and God will pardon it, and let me have Wine too into the bargain (for they allow afflicting of our Souls in Wine)

C that some weeks change of Dyet may go for a change of Life, for indeed these come up somewhat nearer the just value than some of their prices. But though there be all the reason in the world they should let men out of Purgatory on what condition they please, when themselves onely put them in, and make the breath of a few *Pater noster's* quite blow out those flames which burn no where but in their Doctrines: Yet when without any commission from Christ they make *Attrition* able to secure men from Hell, and an *Indulgence* able to release them out of Purgatory; when they make *new conditions of Pardon*, that is *new Gospel, new wayes of application of Christs Merits*, and though our Saviour God when he found in his heart to dye for us, yet in the Agonies of his Compassion could not find in his heart to give us easier terms of life than such as do require *Contrition, Humiliation, and Amendment*, which they commute so cheaply with his Vicar: We justly stand astonisht at such usurpation on *Christ's Blood and Merits*, that does assign them at these rates.

D

E I make no question but these easie expiations get them many Converts. *Rome* from its first foundation grew from being an *Asylum* to the dissolute, but they that go away upon such hopes, 'tis to be feared that easinesse betrayes them into sins from which those Expiations cannot rescue them, and at once makes them *Profelytes to Rome and Hell*. Nor are our trusts much more secure, if we relye upon our *opus operatum*,



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aAug. Enchir.  
c. 70.

tum too, our little outward strictnesses, unless the soul be engaged, & except there be inward life of religion, all those will not avail: If I deny my self my *meals*, & give my self my sins, that is so far from expiation that it aggravates, I am an argument against my self that my crimes are incorrigible, when I will have them though I cut off the instruments & foment of them, and though I meddle not with the temptations, yet I seize the sins.

What <sup>a</sup> S. *Austin* does say of Alms, *In melius vita mutanda, & per eleemosynas de peccatis præteritis propitiandus est Deus; non ad hoc emendus quodammodo ut semper liceat impune peccare.*

This is applicable to these performances also, our lives must be Reformed, and so on that Repentance and these strictnesses God will be reconciled, and our offences done away; but he will not be brib'd by these to let us alone in them; he is not gratified by such performances so as to wink at vices for their sakes, and suffer us in our rebellions upon such compositions as these; take a Reward to spare the Guilt: Nor is he such a soft and easie God as to take them for payment of that infinite Debt we owe; that which he bought off with the *Blood of God* shall not be ours at such unworthy prices. The Prophet *Micah* seeking for a present to appease him with, rejects all the *Jewish rites* though God prescribed them, as insufficient; & in them all things of the like external kind. *Mic. 6. 6, 7. Wherewith shall I come before the Lord, and bow my self before the most high God? shall I come before him with burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oyle? shall I give my first-born for my Transgression, the fruit of my body for the sin of my soul? If I do offer up whole Hecatombs to God, will that atone for having offered up too plentifully to my Genius? Or if I do remove my Riots from my table to the Altar, and change my few extravagant Dishes into whole Herds of thousand Sacrifices, shall I by doing so remove the guilt too of my Luxuries? If I give God ten thousand Rivers for my overflowing Cups, will the Intemperance be washt away in those? Or shall I think to expiate an adultery with a Child? and for that momentary and unclean delight give up the lovely and first issue of my lawful Bed? (And who will be content to be his own Priest in such manner? to pay such Sacrifices for his sins? but yet that will not do, as it cost more to Redeem Souls, which not Rivers of Oyl can cleanse, but streams must flow out of the Heart of Christ to do it; nor the fruit of Mans body make a satisfaction for, but the eternally begotten Son of the Divinity, and none but the first born of God alone, for thus expiation*

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B

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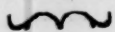
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E

- A expiation of sins was wrought : Even so to make that expiation mine, besides reliance on it, I must transcribe the Copy of the Sufferings of that Son, transplant the Garden of Gethsemane into my breast. If *his Soul be sorrowfull even unto Death*, my Soul must be Afflicted too; Humiliations must prostrate me upon my face to deprecate that Fire and Brimstone, burning Tempest that is the *portion of the Sinners cup* saith David : *O my Father let this Cup pass from me !* The lustful feavers of my blood must excern themselves in cold sweat of fear and grief; in agonies of Penitence; and my excessive draughts not onely make me to cry out *I thirst*; but give me *Vinegar and Gall to drink*; sorrow as bitter as my riotous egestions have been; my Oaths that have struck through the Name of God, must pierce my Soul with grief as pungent as his Thorns and Nayles. In a word, I must so *Afflict my Soul* as to *crucifie the body of sin*, and nail it to his Crosse. And this is that which in its own proportion was required of the *Jewes* this Day here in the Text, to the work of which Day how the *Afflicting of the Soul* in both the given senses does contribute, was my
- B
- C Second and the next Enquiry.

- Secondly, What this Day was the Verse before the Text informs us, it was their Day of Expiation or Atonement. Now that the *Jewes* esteem Fasting and Humiliation expiatory Sacrifices, appears from a Form of Prayer which even yet they use on such a day where he that fasted sayes, *O Lord the Governour of all the World, I have now finished my Fast before thee, thou knowest that when we had a Temple standing, the man that sinned was bound to expiate it by a Sacrifice, the Blood of which was poured out, and the Altar consumed the Fat to make amends for his Offence; but now by reason of our many wickednesses, we have neither a Temple, Altar, or Priest to make Atonement for us; I beseech thee therefore O Lord my God the God of my Fathers, to accept of that little portion of my own Flesh and Blood which this dayes Fasting hath torn from me, in lieu of a Sin-offering, and be thou reconciled unto me for thy mercies sake.* Thus when he cannot give a Lamb for his Transgression, he gives some of himself, he offers Hunger for Shewbread, and Thirst for a Drink offering, he consecrates a Meal instead of a Beast, and sheds a sower fasting sigh for Incense; and this he hopes God will accept as Sacrifice. And truly the Text sayes no day of Expiation could be kept without it. Nor does the Scripture want great instances of its effect towards Atonements of Gods wrath : How when
- D
- E

## Serm. III.



Judgment was given on a Nation or Person, and Execution going out against them, yet this rever't the Sentence; *Ahab* is a great proof of this, *1 King. 21. 27.* And it came to passe when *Ahab* heard those words, that he rent his Clothes, and put Sackcloth upon his flesh, and Fasted, and lay in Sackcloth and went softly: And the Word of the Lord came unto *Elijah* the Tishbite saying, Seest thou how *Ahab* humbleth himself before me? Because he humbleth himself before me I will not bring the evil in his dayes. One Fasting-day secured a Life; the weaknesse it brought upon the body, upheld it against all Gods threats; Vengeance pronounc't and coming out against him falls to ground if *Ahab* humble and Afflict his Soul. Gods stretcht out Arm will not strike Sackcloth, nor wound through Fasting Garments: One fit of it removes his Judgments a whole Age; and had it been sincere and persevering, how had it wip't them out to everlastingnesse?

*Nineve* is another instance of the practice and successe of this even among the *Heathens*.

Nor should it seem to have lesse Efficacy among Christians: The Primitive Fathers call these severities *a Satisfaction for sin*, and *b Compensations*, the *c Price with which they are bought off*, the things that *d cover them*, and *e blot them out*, and which *f Propitiate and appease God for them*; not in their sense who force up these Expressions to a strange height of meaning; and yet have quite beat down the Practice as to the publique wholesome use of them out of the Church. But though these sayings assign not the Power and just Efficacy of that discipline in it self, yet they do the acceptance and effect of it by virtue of Christs Satisfaction: A Fainting Body cannot bear indeed the weight of our iniquities, nor will lowest prostrations in the dust bury them in the dust, or Tears alone blot out our Guilt; but Christ having done that which is effectual to all this, and requiring no more of thee to make that thine (as he does every where most solemnly avow) but faithfull humbling of thy self in an afflictive sorrow for what's past, and so to mortifie as to work out Repentance; the doing this is doing what he does require, and consequently will accept: These satisfy the Command, and therefore God, though not by a *condignity of performance*, yet as *Conditions* which his Covenant of Grace hath set us, which when they are fulfilled then God is satisfied, thy sins are expiated, and thou art pardoned: And so in this lower sense these are thy *Satisfactions* with which God is well pleased.

And

a Tertul. de pudicitia. c. 13. & de poenit. c. 10.  
Cyp. Ep. 9.  
Fedit. Pri- orij. 1666.  
ep. etia. 26. & lib. de lapsis.  
Aug. enchir. c. 71.  
b Hieron. in Joel 1. & in ep. ad Eustoch. de ob. Paul.  
c Tertul. de Poenit. c. 6.  
Orig. Hom. 15. in Levit.  
d Ambros. de Poenit. l. 2. c. 5.  
e Orig. Hom. 6. in Exod.  
f Cyp. Ser. de Lapsis.  
Chrys. Hom. 41. ad pop. Antioch.



A And thus these self Afflictions of the Sinner supply Gods Indignation and divert it; *They leave no place nor businessse for it, and by these short severities upon himself he does make void, he does expunge the Sentence of eternal Torments, saith Tertullian: As thou becomest severe against thy self, so will the Lord abate of his severities, and he will spare, and he will pity thee in that he sees thou wilt not spare thy self.* How can he choose but be appeased towards thee when he shall see thee executing his Sentence even upon thy own self? and punishing his Enemies although they be thy Members?

B so that by this means thou dost censure thy self into Gods Absolutions, afflict thy self into his Pardons, and dost condemn thy self into eternal Life.

Our Church sayes the same thing; *That in the Primitive Church there was a Godly Discipline; that at the beginning of Lent such persons as were notorious sinners, were put to open Penance, and punished in this world, that their souls might be saved in the Day of the Lord; and she does wish (if her wishes be of any force and value when her Orders and Constitutions are not :) that Discipline could be restored.* But this

C I shall not presse; if all those whom the Primitive Church Condemned, or *S. Paul* sentenced were so used, if every Schismatick that lyes tearing himself and others off from the Lords Body were rejected, and if the Fornicator that joyns himself to his unclean Accomplise were disjoyned from Christ, and not suffered to make *his members be the members of an Harlot*; if every scandalous debauching offender that lyes corrupting Christs Body, spreading contagion, thrusting the gangreen forward, were *cut off*, and these and all the rest delivered up to Satan, alas what part would Christ have left

D of his own Body? *Sed illos defendit numerus junctaque umbone phalanges*, and that I fear too in more senses than the Poet means. Therefore I shall not urge the Churches Wish, but only see whether the Statute in the Text sayes any thing to this, and whether the *for ever* do reach us: Which is my third and last Enquiry.

Thirdly, Divers of the *Jews* Rites are said to be, and be prescribed *for ever* although those very Rites and the whole economy of their Covenant were to be chang'd and cease; among other reasons, *as the Fathers say*, because they

E foresignifie and point at things in the new Covenant, which were to last till Covenants and Rites shall be no more, and so their meaning and signification was to be for ever.

Now truly that their Expiation Performances, those which I am upon, did so, the whole Epistle to the *Hebrews*



## Serm. III.

is employ'd to prove; the Margent of your Bibles in this Chapter so refer you to the places, that I shall not need to make it out. Christ did fulfill the Temple and the Altar part, yea and the refuse outcast part of the Atonement, satisfied the Religion and the contempt of that dayes offices, He was the whole true Expiation. A

Now does this Expiation as theirs did, require afflicting of the Soul in its attendance, or was that but a Ceremony of their Rite? and though a Jew must mourn and Fast to see his sin killing a Beast, and when he does behold his wickedness eating up a Goat for a Sin offering, he must deny himself his daily bread, and suffer thirst if his Iniquities drink but the blood of Bullocks; yet when we behold ours embrew themselves in the Blood of the Son of God, not onely lay hands and confessions on his head, but drive Thorns into it, make him cry out, almost despair and Dye; we need not be concern'd so much as to do ought of that either in order to the better Celebration of that Expiation, or on the very day of it. B

Indeed if we consider most mens practises, it would appear most probable that if we were to expiate our sins as the Jews did by sacrificing of our Flocks not of our Jesus, those satisfactions would more afflict our Souls, and more restrain our vices than that which was made for us by the Death of Christ, and how can this be rectified, unlesse by some severities upon our selves, we give our selves a piercing sense of what our sin deserves, and grateful apprehensions of what our Surety suffer'd for us? When in sad private earnest I have thought fit to Afflict my Soul with some austere mortifications, and when my fainting Spirits are scarce able to sustain my Body that sinks under the load of it self, then I may have some tender apprehensions of that weight that sunk the Son of God, and 'twas my weight that he fell under. But he that cannot think fit to revenge a year of follies and of vices with a few weeks severer life, sure thinks his Saviour suffered much in vain; *quorsum perditio hac?* why must the Blood of God be paid for sin, when I cannot afford a little self-denial for it? Why such great Agonies of the Holy Jesus, when I cannot find in my heart to bear a little strictnesse for it? C

By Dr. Gun-  
nings Paschal  
or Lent Fast.

But I could easily deduce (were I not to suppose it done before) that sure as if the Church had thought a Statute had annext these two for ever, they have been joyn'd from the beginnings of our Christianity; it was the Fast that did attend our Saviours sufferings that in part caused the Contest about Easter, which Polycarpe S. John's Disciple manag'd D E

A manag'd; and then there was a Fast so soon: and he that tells us this, *Irenæus*, Schollar to that *Polyearpe*, sayes some observ'd it *many dayes*, some *forty dayes* also, if we can take the Antient *Ruffinus's* authority but for a Comma. And if the Antient Fathers do expound aright, Christ himself thought that men were interested so much in his Death, that they would Fast by reason of it; *When the Bridegroom is taken from them, then shall they Fast in those dayes*: Upon which words they say the Season was determin'd to this Duty by the Gospel.

B But they may say so, who knew how to perswade men to take up restraints of strictest discipline and of severest Piety. But we cannot engage them into order or from Scandal; they made them fast, we cannot make them temperate. Blessed Saviour! what kind of Christians didst thou hope for thy Disciples, of whom thou wert so confident they would so concern themselves in thy Passion as to Fast because of it? when in our times Christians will not be kept from their Excesses by it? not in those dayes of Fasting which thy Primitive followers did Celebrate with abstinences, that did almost mortifie indeed and slay the Body of Flesh as well as Sin, and we in imitation of them, in answer of thy confidences, will not abate a Meal, nor an intemperance, will eat and Riot too, and make a Lent of Barchanals: Thus we prepare load for thy Day of Passion, sin on to add weight to thy Crosse, and yet we our selves will not be humbled under them. It is in vain to tell men thou expectest they should mortifie, that it will spirit their Repentance, for they will have no kind of Penitence for sin, but such as will let them return to sin again, suffer no discipline with which their vices too cannot consist, for they can scarce live if they make not themselves chearful with them, even in this time of Sadnesse, and in sight of the Memorial of thy sufferings for them.

C Indeed when I consider how this Season is hedg'd in from Vice by all Gods Indignation, threatned at first, suffered at last, pronounc't in Commination, executed in Passion: *Ash-wednesday* gave us all Gods Curses against Sinners, all which *Good Friday* shews inflicted on our Saviour. Thus we began, Cursed are the Unmerciful, the Fornicators, and Adulterers,

E the Covetous persons, Worshippers of Images, Slanderers, Drunkards and Extortioners; and we shall see the Son of God made this Curse for them; yea we our selves said Amen to all, as testifying that that Curse is due to all. When I consider this I say, I cannot choose but be astonish't to behold how men

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men can break through all *Gods Curses* and *their own* to get at Vice, first seale Gods Maledictions, then provoke and incur them instantly, as if they lov'd and would commit a Rape upon Perdition; as if because men have so long in *Oaths* beg'd God to damn them, and he hath not done it yet, they would now do it in their *Prayers* too; make their *Devotions* as well as *Imprecations* consign them to the wrath of God. He that does *love cursing* thus in the *passive sense*, surely as David sayes, *it shall come unto him, it shall be unto him as the Garment that covereth him, it shall enter into his bowels like Water, and like Oyl into his Bones*, Psal. 109. 17, 18, 19. And truly amongst those things which we did Curse, there are that will fulfill all that most literally; the Ryots of thy gaudy bravery that make thee gripe, extort, spend thy own wealth and other mens, undo thy self and Creditors, be fordid and in Debt, meerly to furnish trappings to dresse thy self for others eyes and, may be, sins these bring a Curse to cover thee as does thy Garment, yea and they gird it to thee. The draughts of thy Intemperance carry the malediction down into the Bowells like Water, yea like Wine into the very Spirits: There is another of them too that will convey the Curse like Oyl into the Bones, till it eat out the marrow, and leave nothing but it self to dwell within them, yea till it putrefie the bones, till it prevent the Grave and Judgment too, while the living sinner invades the rottenness of the one, and torments of the other; and then the *Lents* and *abstinencies* that the *sin* prescribes shall be observed exactly, onely to qualifie them for more sin and condemnation, may be, at the best but to recover them from what it hath inflicted; when yet alas! they are too soft and tender, the Lord knows, to endure any severities to work out their Repentance and Atonement: And yet sure these the sinner does go through have nothing to commend them which these other do not much more abound with. If those are not grievous to thee because they are so wholesome, and though it be a miserable thing to go through all their painful squalid methods, yet, how disgustful so-ere, by the benefit of their cure they excuse their offensiveness, and ingratiate the present injury they do the Flesh, by the succeeding health they help thee to, and by the Death they do secure thee from: Why sure (to omit, that the other have all these advantages, none have so calm and so establisht health as the abstemious and continent, and their mind is still serene, their temper never clouded, but besides this) the Christians bitter potions do purge away that sickness that would end in death eternal,

his

A his *fastings* starve that *worm* that otherwise would gnaw the Soul immortally; his *weepings* quench the *everlasting burnings*, yea there is cheerful Pleasure in the midst of these severities, when God breaks in in Comforts into them: *The Glory of the Lord* appears in *that Cloud* too that is upon the penitent sad heart; when he is drencht in *tears* the *Holy Ghost* the *Comforter* does *move upon those waters*, and breaths Life and Salvation into them; and he who is the *Unction* pours Oyle into those *wounds of the Spirit*; and we are never nearer Heaven than when we are thus prostrate in the lowest dust, and when our Belly cleaveth unto the ground in humble penitence, then we are at the very Throne of Grace: And this our light *Afflicting of the Soul* which is but for a moment, does work for us a far more exceeding and eternal weight of *Glory*. To which, &c.

B

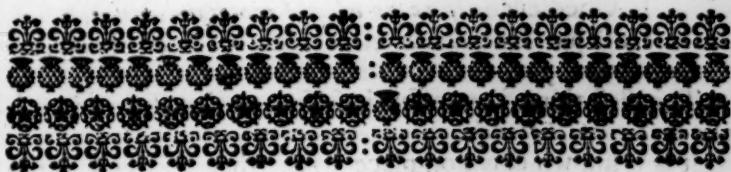
Serm. III.

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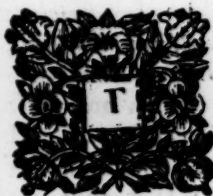
SERMON IV.  
VVHITE-HALL.

October 12. 1662.

JOHN XV. 14.

*Ye are my Friends, if ye do whatsoever I  
Command you.*

A



He words are a conditional Assertion of *Christ's* concerning his *Apostles*, and in them *all Christians*: And they do easily divide themselves into two parts. The

First is a *positive* part, wherein there is a state of great and Bl-ssed advantage, which they are declared to be in present possession of: In these words, *Ye are my friends*.

B

In which there are *two* things that make up that advantage, 1. a Relation, 2. the Person related to. *Friends*, and *My friends*. The

Second is a *Conditional* part, wherein there are the *terms*, upon which that possession is made over, and which preserve the Right and Title to them: in these words, *If ye*

Sermon. IV. do whatsoever I command you : in which there are two things required as Conditions. A

I. Obedience, *If ye do what I command you.*

II. That Obedience Universal; *If ye do whatsoever I command you.*

The first thing that offers it self to our consideration, is the Relation, *Friends.*

It is a known common-place truth, that a Friend is the most useful thing that is in whatsoever state we are : It is the Soul of life, and of content. If I be in prosperity : We know abundance not enjoy'd, is but like *Jewells* in the Cabinet, uselesse while they are there : It is indeed nothing but the *opinion of Prosperity.* But 'tis not possible to enjoy abundance otherwise than by *communicating* it : a man possesseth plenty onely in his *Friends*, and hath fruition of it meerly by *bestowing* it. If I be in *adversity* ; to have a person whom I may intrust a trouble to, whose bosome is as open and as faithful to me, as 'tis to his own thoughts, to which I may commit a swelling secret ; this is in a good measure to *unlade*, and to *pour out* my sorrow from me ; thus I divide my grievances which would be insupportable, if I did not disburthen my self of some part of them : Now there is no bosome so safe as that where *friendship* lodges ; take God's opinion in the case, *Deut. 13. 6. If thy Brother the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosome, or thy Friend that is as thine own Soul.* This is the highest step in the Gradation. And there is all the reason in the world ; for though *Parent* and *Child*, are as neer one to other as any thing can be to part of it self ; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind : A *Parent* may grow cross, or a *Child* refractory, a *Mother* may be like the *Ostrich* in the *Wildernesse*, throw off her *bowels* with her *burthen* ; and an ungracious Son is *constant pangs* and *travail* to his *Mother*, his whole life gives her *after-throws* which are most deadly : Dislikes also may rest within the *Marriage-Bed*, and lay their heads upon two wedded *Pillows* ; but none of these unkindnesses can untie the Relation ; that ends not where the bitterness begins, he is a *Parent* still though forward, and a *Child* though stubborn ; but a *true Friend* can be nothing but *kind* ; it does include a *deerness* in its essence, which is so inseparable from it, that they begin and end together : A man may be an *Husband* without *loving*, but cannot be a *lover*, that is a *Friend*, without *loving*. B C D E

And sure to have no one *friend* in this Life, no one that is

A is concerned in any of my interests or me my self, none that hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps Friends at a distance from me while I live, out of the sphere of my infection, and after gives me Death, hath yet lesse of Malignity than this; that leaves me the Compassions, the Prayers, all the solitary comforts, all indeed but the outward entertainments of my Friends; that, though it shut the Door against all company, yet, puts a *Lord have Mercy* on the Door: But this I now described hath none of that; hath no good wishes, nothing else but hate, is worse than a perpetual Pestilence.

Yet neither is this state so comfortlesse, in respect of this life, as not to have a Friend in the concerns of the Life to come; none that hath so much kindnesse for my Soul as every man hath for his *Enemies Beast*, which if he see fallen in a Ditch he will at least give notice that it may be helpt out thence: No one, that when a sin, like to that *Falling sickness* in the Gospel (and it is such indeed without a Parable) is *casting me into the Water*, quenching my parts, my Reason, and the Immortal spark within me; or *throwing me into the Fire*, raising Lascivious heats within, which after will break out into Hell fires; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me perish to Eternity, or that values my Soul, which yet did cost the Blood of God, at a word speaking: This is to be like *Dives* in the Flames, to whom they would not lend the help of the *tip of a finger*, or give the kindness of a drop of Water: I am as it were on the other side the Gulf already. Here is the use of Friendship, the only noble one, that's worthy of that blessed quality: When I have one that will be an *assistant Conscience* to me, who, when that within me sleeps, or is benumbed, will watch over my actions; will testify them to my Face, will be as faithful to me as the Conscience should be, hold a Glasse to my Soul, shew me the stains and the proud tumours, the foul Ulcers that are there, and then will fret, and rub, or prick, lance, and corrode, to cure those tumours, and do off those spots, such an one is a *familiar Angel Guardian*, is truly of that blessed Heavenly rank, and onely lesse than the Friend in the Text, the Person related to, and my next part.

E *My Friends*. There are three things from which men use to take the measures of a Friend.

First, From the good things he bestows on them: He that thinks to keep friendship alive onely with air, that gives good

a Luk. 16. 24.  
25.



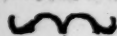
## Serm. IV.

good words, but parts with nothing, that entertains onely with Garbs and Civilities, is but the *pageant* of a Friend : They that own having but *one Soul*, and seem to clasp as if they would have but *one Body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midās* was ready to dye for hunger, his God was kinder to him in a little bread, than in making all that he touch't turn into Gold : Great things engage but little where there is but little use of them : And all these,

Thirdly, Are endeered by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire*, and not *friendship* ; it is the kindness onely that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *Friend* here in the Text, by these, were an impossible undertaking, whose *Friendship* did exceed all bounds and measures. I shall do no more towards it but read the words before my Text, which were the occasion of it, *Greater love hath no man than this, that a man lay down his life for his Friends*, and then it follows, *Ye are my Friends*. The *token* therefore of his *Friendship*, the *gift* he gave them was his *life*, rather that was the least he gave : He gave his *glory* first, that so he might be qualified to give his *life*, for *αὐτὸν ἵκετο* *Phil. 2. 7.* He *lessened himself* from the condition of being Lord of all, into that of a *Servant*, *ἡταρώμενος*, *Heb. 2. 9.* being *diminished*, *made lower*, *meaner* than his *Creatures* for the *suffering of Death*. Now with the price of such *Divine essential glory* to buy onely a *life*, rather onely a *possibility of Death*, that after he might give that *life* for us, and with his *Death* purchase us an *immortal life*, is such a gift as no *Romance* of *friendship* ever fancied or did aim at : We may have heard of two *Companions* that would dye for one another, that never quarrelled in their lives, but for this, who should suffer first to save the other, and strave onely for *Execution* : But for a *Person of the Trinity* to leave his *Heaven* to come down to us ; to dwell with agonies that he might be at one with us ; and be tyed to the *Cross*, that he might be united to us ; this is a *friendship* fit for *Ecstasies of apprehension*. Of all the things that court thy kindness here below, that spread snares, and lay baits for thy *friendship*, if any bid so fair, so temptingly, if any will give such a price, in *Gods name* let it have thy love,



A I shall not blame him that engageth his Affection there : But sure *Heaven* cannot give a greater gift than this ; for what can God give greater than himself ? Yea I may say God could not give so much , for he must be *Man* too , to give his *life* , and this, saith he , *he gave for his Friends*, even in our stead, who must have perisht else eternally, which intimates the second thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into Heaven, rife the *Trinity* to serve it self, throw Death into those Regions of Immortality, and which would not be satisfied but with the *Blood of God*.

And now is not the kindness and the condescension of Friendship in his expressions too, when he saith, *greater love than this hath no man* ? which was the third endearment.

There never were such *wounds* of Love as those that tore this Heart ; never such meltings of Affection as dissolv'd this Lover into *sweats of Blood*. There was no motive to all this, but his meer love : For all this he designed to us *before we were*, and therefore sure *before we were deserving* : And

C O our God ! thou that from all Eternity didst lay Contrivances to give thy Life for us, so to redeem, and then to glorifie us ; what were we then that thou shouldst do this for us ? what were we then when we were not ? and yet that thou from the Abyss of Everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not* , and *deserved nothing* ; and who since we were, have *deserved nothing but Damnation*.

And as there was no other motive to all this design but *love*, so neither was there any thing but *love* in the fulfilling.

D Look on your *Saviour* in the *Garden*, and upon Mount *Calvary*, and you shall find him there in as great agonies of *Affection* as *Torment*, and hanging down his head upon the Cross with languishments of *kindness* more than *weakness*. His Arms stretched out and rack't, as if on purpose to the posture of *receiving you to his embraces*, and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart*. Look on him offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happiness to you, as it were praying, O my Father, here I charge my

E self with all the guilt of those my Friends, I thy onely Son God, one with thee, am content to suffer Torments that they all may be acquitted ; Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his Pas-

sion

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tion to all his *Friends*, even to those that do what he *Commands*; which is the first Condition that entitles to his friendship, and my next part.

*Ye are my Friends if ye do what I command you.*

I shall not urge, that Great-men upon Earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ*, there being no cause why he should be a Friend to any that will daily disoblige him and dishonour him: Nor will I press the whole Oeconomy of Scripture, which sayes, all the advantages *Christ* ever gave or meant us, and all the acts of Friendship that he ever did for us were with this design. He gave his grace that brings salvation to save us into an estate of sober virtue, *Tit. 2. v. 11, 12. He gave himself* also to Ransom us from our own evil doings, and to redeem us into his obedience, *Tit. 2. v. 14.* Without which no dependance on him will avail. *Mat. 7. 21.* He will own no acquaintance with, nor services from them who have friendship with sin; though they have cast out Devils in his Name, if they retain their vices; though they do miracles, if they do wickedly, he will bid them depart, profess he never knew them, *v. 22. 23.* He will not let such have a bare relation to his Name, nor have the friendship of a Title, *2 Tim. 2. 19.* All his Rewards also that he will give are promised to none other, but them that do what he commands, *Apoc. 22. 14.* that is, do Evangellically, heartily and faithfully endeavour it, and do this with all diligence exprest by words, that import all strife imaginable, as *Running, Wrestling, Fighting, Warring.* And persevere also by patient continuance in well doing, *Rom. 2. 7.* and he hath nothing else but vengeance for all others. *2 Thes. 1. 8.* and we have neither *Christ*, nor Gospel, nor Religion, but with these terms.

But I shall wave all this, and bound my self within the present words, *Greater love hath no man than this, that a man lay down his Life for his Friends. Ye are my Friends if ye do what I command you.* When *Christ* is boasting of his love, making comparisons, and vying friendships with mankind, nay more, contriving heights and depths of Mercy, such as Man hath no comprehension, nor fathom for; when he was preparing to do an act of compassion almost equal to his Divinity, when he had resolutions of so much kindness as to give his life that he might shew kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that will not do what he commands, but in the midst of such agonies of compassion, he thought of nothing but infinite indignation



## Serm. IV.

**A** *indignation and eternal vengeance to the disobedient. I have but now given my Body and my Blood even to the Traitor <sup>a</sup> Judas to one who is a <sup>b</sup> Devil: I am going to give my life even for my <sup>c</sup> Enemies, for the <sup>d</sup> World: But I will give no love to any, have no friendship with any but the virtuous: no, though they be my own Disciples, ye are my Friends, ye my companions and Apostles are my Friends, onely on this condition, if ye do what I command you.*

a Luc. 22. 19,  
20, 21.  
b Joh. 6. 70.  
c Rom. 5. 10.  
d Joh. 3. 16, 17.  
& 6. 51. &  
2 Cor. 5. 19.

**B** And then is it not matter of Astonishment, to see men fancy they have a right in all Christ's Actions and Sufferings, presume upon his favour and their own happy condition, though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all Christ's commands, appointed them to do no commands, and Christianity were but a liberty from virtue. To pass by those that do nothing but Evil, that which the Devil does suggest, or their flesh dictate, and to consider the Demurer sort of Christians, that pretend a respect to Christ, and to Religion, and see what they will do.

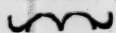
**C** Why sometimes you may find them troubled at their vices and themselves; and those troubles breath out in sighs, and in warm wishes that they could do that which Christ prescribes; to will is sometimes strongly present with them, but to perform they know not how. Alas Christ does not tell you that you are his Friends if you wish well to him, and his Commands, but he requires that you shall do them. These are but vapours of a troubled Soul, which howsoever they may chance rise warm, catch a strong suddain heat, breath up in flashing thoughts. They are but meteors, little shooting flames that onely do catch fire and fall and dye;

**D** shew fair, but they warm nothing: And so these thoughts do never heat the heart into Devotions and holy resolutions, the fire is not strong nor does it live enough, to melt and work away the filthinesses of the Soul: No, though they grow to aversations; For you may find such men, when wearied with the pursuite of their sins, hating their customes, and the engagements to the practise of them; complaining thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or Lusts: The incitations of my Appetite, the usance of the World, the obligations of civility*

**E** *or mistaken honour do indeed prevail upon me, but 'tis with great reluctancy of mind that I yeild to them, but I cannot avoid it. There are not few that satisfie themselves with this condition. Now sure Christ does not say Ye cannot be my Friends except you sin against me and against your Know-*



Serm. IV.



ledge, and your Conscience too. 'Tis strange that men should think the Heathen instance of a Witch that cry-  
ed.

—Video meliora, proboque,  
Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worse; strange, that this Fury that had the Devil for Familiar, should make Christ a friend; that this should be the state of Gospel Saints, and of Gods favourites. 'Tis possible some therefore go yet further to good purposes towards Obedience, and have holy Intentions, but this is not sufficient neither, if to do his Commands be necessary: for to purpose and intend to do them, is not certainly to do them. Yet where are any that do aim at doing any more? and there is none of these but does presume upon his interest in Christ, and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of Gods preserving Mercies, and his kindness to them in the concerns of this life. They see without their cares, and upon very weak intreaties indeed against all provocations both of God and danger; yet his protections secure them, although they neither mind the asking them, nor mind the walking worthy of them. The man whose Sins, not Prayers, prepare him for his Bed, he sleeps well; perhaps more soundly than he who at his Bedside throws himself on his face into Gods arms, and there bequeaths himself to the Securities of the Almighty: And he, whose Sleeps onely refresh him for returns to Sin, does often live as long, as safely, and as merrily, as he that daily most Religiously does beg Protections from above. And others that afford the Lord some little homages, themselves some Prayers when their pleasures or occasions permit, God hath a care of them, and their desires flow into them, all does succeed well with them. Now they take confidence hence to conclude, these are the tokens of Gods friendship, and all his mercies will come in at the like easie rates; that such a short, petition as committed them to the refreshments of the night, and after which they wak't into renewed strengths and pleasures, such another shall lay them down in safety, to the sleeps of that long night, that afterwards will break in happy Resurrection: For why? God will not sure fail his own mercies, but be as friendly to their Souls as he is to their Bodies.

And

A And thus God's Preservations here, in meer defiance of our provocations, which are the *arts of his long suffering*, his *strivings* of Compassion, meerly to give us opportunities of being reconciled to him, and to *invite* us to be so, while we make them occasions of carelesness and security, they are so far from being pledges of his *Friendship*, that they have all the aggravations of affronted goodnesse, become *temptations* and degrees of Ruin. 'Twere fine indeed if Christ's eternal preparations for his Friends, would come in to us, without care or doing any thing, as an accession to our pleasures; if when we had lived many years as in a *Garden*, our dayes all *flower'd* with delight; we might expire into *Paradise*, and in soft airs of Musick breath into *Hallelujah's*. But alas! the smooth *casie way* leads *down the Hill*, and he must strive and *pant* that will get *up* into the Mansions and the Bosome of his Saviour, and whosoever will be *his Friend*, must do *what he commands*.

B But is there nothing lesse indeed will qualify? The Scripture saith, *that Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God*, James 2. 23. and then, is Christ more inaccessible, and harder to be made a *Friend*?

C Why, truly *God and Christ* both are so much *Friends* to all true *Believers*, that the Life of Christ was given for them; for, *God so loved the World that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life*, John 3. 16. Nor are there any qualities more signally peculiar to *friendship*, more engaging than confidence and trust, dependance and relying, embosoming my self in him: Now these are but the exercise of Faith; and

D 'tis most certain if we heartily endeavour to do what he commands, there is employment then for all this work of *Faith*, place for its applications and assurances. My Text does make this good. But when his friendship is made over on Conditions, as 'tis not onely in these words, but every where in Scripture; (there being not one promise absolute that does concern *Gods favour, justification, and eternal Life*: he does not once offer Remission of sins, but to those that amend their lives; nay, does expresse as if he could not give it otherwise, *peradventure they will repent that I may forgive them*, Jer. 36. 3.) The promises therefore being conditional, Faith must be answerable to the Promises that it does rest on and apply; and at the most, can be but an *assurance that you shall be partaker of what's promised*, that is to say, partaker of the *favour and the life of Christ*, if ye do his

## Serm. IV.

commands. But then if I perform not this condition, to trust upon his friendship which I am not qualified for; to think by Faith to receive a Pardon, which in that case I am, was never offered me; to apply to my self promises which were never made me, for none were ever made to them that do not do; and to assure my self Christ will transgress his everlasting Covenant for my Vices sake, meerly to give me leave to enjoy my sins; will do that which *God may not do, forgive one that will not repent*: If I believe thus against promise, and against Decree, am confident whether Christ will or no, and will rely upon him in *despite of him*, if such a faith will make us friends, affronts do reconcile. This is indeed *to lay violent hands on his favour*, and to invade his friendship, and without metaphor, *take Heaven by force*.

But sure I am, that this is not the Faith made *Abraham* be called the *friend of God* in that place of *S. James*, but a Faith that was perfected by doing, v. 22. of that Chapter, a Faith that made him offer up his only Son upon the Altar, v. 21. 'Tis true, he did in hope believe against all hope, *Rom. 4. 18*. So that his faith was stronger than a contradiction, but yet his resolutions of obedience seem stronger than his faith; for he did that even to the cutting off the grounds of all his faith, and hope. He trusted God would make his promise good to him, make all the Nations of the Earth be blessed in the seed of *Isaac*; though *Isaac* had no seed, nor could have, if he should be slain: And he resolved at Gods command himself to slay that *Isaac*, so to make him have no seed. His Faith indeed did not dispute the great impossibility; but his obedience caused it. He did not question, how can God perform with me when I have offered up my Son? I cannot look that a large Progeny should rise out of the Ashes on the Altar; nor will those Flames that devour all my Seed at once, make my seed numerous, lasting, and glorious as the Stars in Heaven, which he <sup>a</sup> promised me: But much less did he question, why should I obey in this? He that does his commands, can but expect what he hath promised; but if I should do this Command and slay my Son, I make his Promise void, and destroy my own expectations: And if I disobey I can but suffer what he bids me do; my own obedience will execute all that his Indignation would threaten to my disobedience. Though *Abraham* had <sup>b</sup> three dayes time and journey to the Altar, that Nature might have leisure the mean while to reason with the Precept thus, and his Affection might struggle with his Duty; yet he goes on, resolves

<sup>a</sup> Gen. 15. 5.

<sup>b</sup> Gen. 22. 4.



A resolves to tear out his own Bowels, and cut off his hopes, will Sacrifice his *only Son*, and Sacrifice Gods Promises to his Commands.

And then, he that will trust to *Abraham's* example of believing, yet will not follow him at all in *doing*, will obey no Commands; that is so far from offering up an *only Son*, he will not slay an *only evil Custome*, nor part with *one* out of the *herd* of all his vicious habits; will not give up the satisfaction to any of his *carnal, worldly, or ambitious* appetites; not Sacrifice a passion or a lust to all the Obligations that God and Christ can urge him with, he hath, nor *faith*, nor *friendship*, no, nor *forehead*. 'Tis true indeed, he that hath *Abraham's faith* may well assure himself he is *Christ's Friend*; but 'tis *only* on this account, because he that believes as *Abraham* believed, he will not stick to *do whatever Christ commands*; which is that universality of obedience, that is the *next* condition that entitles to Christ's friendship, and my last part.

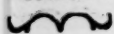
*Ye are my Friends if ye do whatsoever I Command you.*

C There is no quality so necessary to a Friend, or so appropriate to friendship, as *sincerity*. They that have but one Soul, they can have no reserves from one another: But disobedience to one Precept, is inconsistent with sincerity, that hath *respect unto all the Commandments*; and he that will not do whatever Christ prescribes, hath reserves of affection for some *darling sin*, and is false to his Saviour. He is an *Enemy* indeed, so that there is no friendship on either side. S. *Paul* says of any of one kind; *the winding of the flesh*, saith he, whether it be providing for the Belly, or any other of the organs of Carnality, is *desperate, incurable Rebellion*: Now such a Rebel, is, we know, the worst of Enemies. S. *James* does say as much of any of those vicious affections that are set on the world: *Whoever will be a Friend of the World, is an Enemy of God*, James 4. 4. And he calls them *Adulteresses* and *Adulterers*, who think to joyn great strict Religion to some little by love of an Honour, or a profit of this world? Such men are like a Wife, that not contented with the partner of her Bed, takes in another now and then, she must not count her self her Husbands Friend, though she give him the greatest share in her affections; no, she is but a *bosome Enemy*: And so any one vice allowed is a *paramour sin*, is whoredom against Christ, and our pretended friendship to him in all other obediences, is but the *kindness* and the *caresses* of an *Adulteress*, the

a Rom. 8. 7.



## Serm. IV.



a Mat. 13.22.

b Mat. 27.29.

c Mat. 26.38.  
39.d Levit. 24.  
16.

וְכָפַר שָׁמָּה

the meer hypocrisie and treachery of love. If it be necessary to the gaining of Christ's *friendship*, that thou *do his commands*, 'tis necessary that thou *do them all*, that thou divorce thy self from thy beloved sin, as well as any other: Because his Friendship does no more require other obedience than it does that, but is as inconsistent with thy own peculiar vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find one sin that had no hand in putting Christ to Death, *one* vice that did not come into the garden, nor upon Mount Calvary, that did not help to *assassin* thy Saviour, even take thy fill of *that*: But if each had a stab at him, if *no one* of thy vices could have been *forgiven*, had not thy *Jesus dyed* for it, canst thou expect he should have kindness for his Agony, or friendship for the man that entertains his *Crucifiers* in his heart? If *worldly cares* which he calls *Thorns*, fill thy head with Contrivances of Wealth and Greatness, of filling Coffers, and of plating Coronets for thee, as the *thorns* did make him a *Crown* too, wouldst thou have him receive *thee* and *these* in his bosome, to gore his Heart as they did pierce his Head? If thou delight in that intemperance, which filled his deadly *Cup*, which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his face to deprecate, will he partake in as the pledge of mutuall love? He that sunk under, could not bear this load of thine, when it was in his *Cross* upon his *shoulders*, will he bear it and thee in his armes, when thou fallest under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a Friend? Thou that art so familiar with his Name, as thou wer't more his Friend than any in the world, whose Oaths and imprecations, *Moses* says, *strike through that Name*, which they so often call upon, thou mayst as well think his heart did attract the Spear that pierced it, and the Wound close upon its head with unions of Love, as that he hath kindness for thee. If Christ may make Friendship with him, that does allow himself a sin, he may have *fellowship with Belial*: For him to dwell in any heart that cherisheth a vice, were to *descend to Hell again*. But as far as those Regions of Darkness are from his Habitation of Glory, and the Black Spirits of that place from being any of his Guard of holy Myriads; so far is he from *dwelling with*, or being *friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands*.

And now if these conditions seem *hard*, if any do not care to be his Friend upon these terms, they may betake them-

A

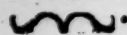
B

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D

E

Serm. IV.



- A themselves to others. Let such make themselves friends of the *Mammon of unrighteousnesse*: A Friend indeed that hath not so much of the *insincerities* as many great ones have: For this will furnish them with all that *heart* or *lust* can wish for, all that *necessity* or *wantonnesse* proposeth to it self to dress out *pomp* or *vice*: But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions rest, make them quicken themselves; and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end; then when they are most passionate, it fails them: And having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all*: When their great Wealth shall shrink into a *single sheet*, no more of it be left, but a thin shroud, and all their vast Inheritances but *six foot* of earth, be gone, yet the *iniquity of all* will stick close to them; and this false Friend, that does it Self forsake them, will neither go <sup>a</sup> *along*, nor will let its *pomp* follow them, raises a *cry* on them as high as *Gods Tribunal*; the *cry* of all the *Blood*, all the *oppressed rights* that bribery till then had stifled, the groans of all those *Poor* that *greatness*, *covetousness*, or *extortion* had ground and crush'd; the yellings of those *Souls* that were *starv'd* for want of the Bread of life, which yet they payed for, and the price of it made those heaps which will that day appear against their *Friends* and *Masters*, and prove their *Adversaries to eternal Death*.
- B
- C

a Plal. 49. 17.

- Let others joy in Friends that Wine does get them; such as have no qualification to endear them, but this, that they will not refuse to sin and to be sick with their Companions: Men that do onely drink in their affections, as full of *friendship* as of *liquor*, and probably they do unload themselves of *both at once*, part with their *dearness* and their *drink* together and alike. I know not whether it be heats of mutual kindness that inflame these draughts, and the desires of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *Lake of fire*.
- D

- Let others please themselves in an affection that *Carnality* contents. These are warm friendships I confess, but *Solomon* will tell us *whence* they have their *heat*. Her house, saith he, *doth open into a Hell*, and *Brimstone* kindles those libidinous flames. There are *strait bands*, *fetters* in those affections indeed; for the same Wiseman sayes, *The Closets of that sinner are the Chambers of Death*: That <sup>b</sup> *none* that
- E

a Prov. 7. 27.

b Prov. 2. 19.

## Serm. IV.

go unto her return again, or take hold of the paths of life; it seems she is a friend that takes most irreversibile dead hold, she is not onely as *insatiate*, but as *inexorable* as the Grave, and the Eternal Chains of Fate are in those her embraces. But God keep us from making such strict *Covenants with Death*; from being at *friendship with Hell*; or in a word, that I say all at once, with any that are good *Companions* onely in *sinning*. Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and stratagems to undermine it: and having nothing else to recommend them into mens affections, but their *managery of vice*, no way to Merit but by serving *iniquity*, they not onely comply with our own evil Inclinations, that so they may be grateful, and insinuate into us, but they provoke too, and inflame those tendencies that they may be more useful to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous*, and all that we declaime at, and abhor in Enemies, when that shall be the way to serve their ends; because they have no virtue to engage them to be otherwise: And to be such, is to be constant to their own designs, their dispositions and usances. These are the *Pests* of all Societies, they speak and live *infection*, and friendship with them is to couple with the *Plague*. These do compleat and perfect what the Devil but began in Eden: Nurse up *Original sin*, chase inclination into appetite and habit, suggest and raise desires, and then feed them into Constitution and Nature: In a word, are a brood of those *Serpents*, one of which was enough to destroy Paradise and Innocence. 'Tis true, a man would think these were our Friends indeed, that venture to *Gebenna* for us: Alas they are but more *familiar devils*, work under Sathan to bring us to Torments, and differ nothing from him, but that they draw us into them, and he inflicts them. And when sinful contents come home in Ruine, and pleasures dy into Damnation; then men will understand these treacherous loves, and find such Friends are but *projectours* for the Devil; then they will hate them as they do their own Damnation, discerning these are but the kindnesses of Hell. Nay it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a kinder and more blessed strain in Hell, *Luke 16.* from the twenty seventh verse; you find he did make truce with Torments, that he might contrive and beg onely a message of Repentance for his Brethren; he did not mind at all his own dire Agonies, he

A

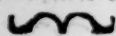
B

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D

E





- A he minded so the reformation of his Friends. Good God ! when I reflect upon these *pieties* of the Damn'd, together with the practices of those who have given their names in to *Religion*, when I see Fiends in Hell do study how to make Men *virtuous*, and *Christians* upon Earth with all their art debauch them into *vice* and ruine ; I cannot choose but pray, *Grant me such Friends as are in Hell*. Rather grant us all the *Friendship* in the Text. But then, we must have none with any vice. Friendship with that, engageth into enmity with God and Christ I shew'd you. And to pass over
- B all those after-retributions of Vengeance Christ hath studied for his Enemies, when he, that now courts us to be our friend and we will make our *Adversary*, must be our *Judge* : For were there none of this, and should we look no further than this life ; yet sure we of this Nation know, what it is to have God our Enemy ; who for so many years lay under such afflictions, as had much of the character of his *last executions* ; they had the *Blasphemies* and the *Confusion*, the *dire Guilt*, and the *black Calamities*, and almost the *Despair* and *Irrecoverableness* of those in Hell. And though He be at Peace with us at present, at least there is a Truce ; yet I beseech you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not equal those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces : Whether those Actions of the Clergy be reformed, that made the People to abhor their *Function* and their *Service*, the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on to the *prophane*ness, to the *loose impieties* and the bold *Atheism* of the Laity, especially of the *better sort* ; in short, what one degree, or state or Sex is better ? Sure I am, if we are not better, we are worse beyond expression or recovery ; who have resisted every method, and conquer'd all God's arts of doing good upon us, been too hard for his Judgments and his Mercies both.
- D

- 'Tis true, when we lay gasping under his severe revenges, we then pretended to be humbled, begg'd to be reconciled and be at peace with him, and vow'd to his conditions, promising obedience, and aliened our selves from our old sins, his Foes. But then, when Christ came to confirm this amity, came drest with all his courtships brought all the invitations of Love along, our *Prince* and our *Religion*, our *Church* and *State*, *Righteousness* and *Peace*, and the *Beauty of Holynesse*, every thing that might make us be an Happy and a
- E



## Serm. IV.

2 1 Cor. 10. 22.

v. 17. 19. 20.

b Isai. 1. 20.

Pious Nation, thus he did tempt and labour to engage that Friendship which we offered him and vowed to him: And we no sooner seiz'd all this, but we break resolutions as well as duty, to get loose from him; and laden with the spoils of our defeated Saviour's goodness, we joyn hands with his Enemies, resume our old acquaintance-sins, enrich and serve them with his Bounties, make appear that we only drew him in, to work such miracles, but to assist our *Worldlyness, Ambitions and Lusts*, to be our opportunities of vice and provocation of him. And being thus affronted and refused, his Enemy prefer'd, *not this God, but Barrabbas*, any the vilest thing for Friend, rather than Christ, must he not needs be more our Enemy than heretofore? And if he be, that question will concern us, *a Are we stronger than God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the encounter, *Wisd. 5. Taking his Jealousie for Armour, putting on Justice*, severe and vindictive Justice, *as a Breastplate*; and, *his Wrath sharpening as a Sword*; and, *arming all the Creatures* for Auxiliaries. Alas! when *Omnipotence* does expresse it self as scarcely strong enough for Execution, but *Almightyness* will be armed also for Vengeance, will assume *Weapons*, call in *Aids* for fury, who shall stand it? Will our Friends, think you, keep it off us, and secure us? did we consider how uneasy God accounts himself, till he begin the Storm, while he keeps off his *Plagues* from overrunning such a Land, we would expect them every moment, and they must come. *b Ah*, sayes he, *I will ease me of mine Adversaries, and avenge me of mine Enemies*; and then in what condition are we if God can have no ease but in our *ruine*, if he does hunger and thirst after it, go to his Vengeance as to a Feast? And if you read the 25. Chapter of *Isaiab*, you will find there a rich Bill of Fare, which his Revenge upon his Enemies does make; view the sixth verse. He that enjoyes his morsels, that lays out his Contrivances, and studies on his Dishes so as if he meant to cramm his Soul, let him know what delight soe're he finds, when he hath spoyled the Elements of their inhabitants, to furnish his own Belly, and not content with Natures Delicacies neither, hath given them forc't Fatnesses, changing the very *flesh* into a *marrow*, suppling the *Bones* almost into that Oyle that they were made to keep; all this delight the Lord by his expressions does seem to take in his dread executions on his Enemies, *a sinful People*.

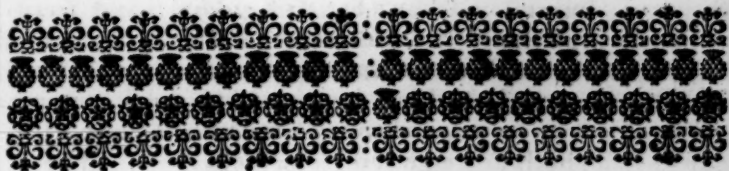
And if the vicious Friendships of the World have so much more attractive than Christ's love and favour, and the happy consequences

A consequences of it, as to counterpoise all the danger of such enmity, you may joyn hands with them: But if His be the safer and more advantageous, then hearken to his Propositions and beseechings; for He does beg it of you: As he treated this reconciliation in his *Blood*, so he does in *Petitions* too. For saith S. Paul, *We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be ye reconciled,* and then be Generous towards your GOD and Saviour; and having brought him as it were upon his knees, reduc'd him to *entreaties*, be *friends*, and condescend to him and your own Happiness. If He be for you, take no care then, *who can be against you*. His Friendship will secure you not onely from your Enemies but from Hostility it self; for, *when a man's wayes please the Lord he will make even his Enemies to be at peace with him.* Prov. 16. 7. He will reconcile all but Vices. And afterwards see what a blessed throng of Friends, we shall be all initiated into, Heb. 12. 23. *To an innumerable company of Angels, to the general Assembly, and Church of the First-born that are written in Heaven, to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant, &c.* And of this blest Corona, we our selves shall be a noble and a glorious part, inflamed all with that mutual love, that kindles *Seraphims*, and that streams out into an heavenly glory, filling that Region of immortal love and blessednesse; and being *Friends*, that is, made one with Father, Son, and Holy Ghost, that Trinity of Love, we shall enjoy, what we do now desire to ascribe to them, *All Honour, Glory, Power, Majesty, and Dominion, for evermore.*

Amen.

a 1 Cor. 5. 20.

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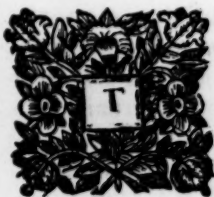
SERMON V.  
VVHITE-HALL.

*Third Wednesday in L E N .*

EZECH. XXXIII. II.

*Why will ye Dye?*

A



He Words are part of a Debate which God had with the sinful House of *Israel*, in which there are *three* things offer themselves to be considered.

First, The Sinners *Fate* and *choyce*: He will *Dye*; That's his End, yea, 'tis his Resolution, he will *dye*.

Secondly, Gods inquiry for the Ground of this, he seems astonished at the Resolution, and therefore reasons with them about this their so mad choyce, and questions *Why will ye dye?* Which words are also,

B

Thirdly, The debate of his Affections, the reasoning of his Bowels, and a most passionate Expostulation with them on account of that their Resolution, *Why will ye dye?* Which as it is adrest by God directly to the House of *Israel*,  
so



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so it would fit a Nation perverse, as that; which Mutinies against Miracles and Mercies, is false to God, Religion, and their own Interests; led by a Spirit of *giddyness* and *frenzy*, unsteddy in all things but resolutions of Ruine, that would teare open their old Wounds, to let out Life, and they will dye. And though the Lord be pleased to work new prodigies of mercy for us, and to say unto us in despite of all our Enemies both Forreign and Domestick, *Live*: The use we make of all is onely to debauch the Miracles, and make Gods Mercies help to fill the measure of our Judgment; live as if we would try all the wayes to Ruine; and since God will *thus deliver* us from dangers, we would call for them some other way. But to prescribe to these is above the attempt of my endeavours: May the blessed Spirit of Wisdom and Understanding, the Spirit of Holynesse and Peace, and Order, breath on their Counsels whom this is committed to. I shall bend my Discourse to the Conviction of Sinners in particular, and treat upon the words as if they had been spoke to us under the Gospel.

The first thing which my Text and God supposeth, is the Sinners Fate and Choyce: *He will dye*. Even the *second Death*, for it is appointed for all men once to dye, and then cometh the Judgment which shall sentence him to another death that is immortal, in which he and his misery must live for ever; that is, he must dye Everlastingly: Such is first his fate.

That *Sin* and *Death* are of so near, so complicated a relation, as that though they were Twins, the birth and Issue of one Womb and moment, yet they are also one anothers Offspring, and beget each other, while a *Sin bringeth forth Death*, as S. James saith, and is the Parent of Perdition, and yet the *Man of Sin* is the *Son of Perdition*, as S. Paul saith, and Iniquity is but destruction's birth, onely it self derived. And that this Death and Perdition is Eternal in the most sad sense of the word there are a thousand Texts that say. This is the Message of God in the mouth and Blood of his Son, who useth all the artifice of Words affirmative, and negative, to tell us so, as if on purpose to preclude all doubt and *subtlesage*, calls it *Eternal fire*, and *Eternal punishment*, *where their worm dieth not, their fire is not quenched*, *Torment for ever and ever*, and the like. Your Faith and certainty of which is as strong as your Christianity, and therefore by attempting any farther proof of this, to imply there is reason and necessity for doing so, were to suppose my Hearers infidels.

But

a James 1. 15.

b 2 Theff. 11.  
3.c Mat. 25. 41.  
46.  
d Mark. 9. 43,  
44.  
e Rev. 14. 10,  
11.

A But then this being granted that such is the sinners fate to lay down positively that it is his *choyce*, and that he doth resolve for Death, is to suppose them worse than Infidels, more than irrational and brutish; Beasts cannot so desire against the possibilities of appetite, break all the forces and instincts of Nature, as to *will destruction*, and *choose misery*. Yet that the sinner does so is the ground of Gods Expostulation here, *Why will you dye? David* inquires as if it were a prodigy to find, *What man is he that lusteth to Live?* And sure the vicious man does not, for *Wisdom* that is *Virtue*, sayes, *He that sinneth against me woundeth his own Soul, and all they that hate me love death*, Prov. 8. 36. And 'tis most evident, that they who eagerly, and out of vehement affection pursue and seize those things to which they know destruction is annex inseparably, they love and choose destruction, though not for it self, yet for the sake of that to which it clings. He that is certain such a Potion, howsoever sweetned and made palatable, is compounded with the juice of deadly Nightshade, if notwithstanding he will have the Poysonous draught, it is apparent he resolves to dye.

b Pla. 34. 12.

C And that I may evince this is a settled obstinate incorrigible resolution in him, and by what wayes and steps it comes to be so, I will lay before you the violent courses he does take to break through difficulties, and obstructions that would trash and hinder him: And when the avenues to Death are strongly guarded, how he storms and forces them, overcomes all resistance possible that he may seize on Sin and Death.

D And First, When such persons have entred the Profession of Christianity in Baptisme, and by early engagements tyed themselves to the observation of its duties, if principles of probity in Nature, fomented by others, instil'd with Education, have made impressions of duty on the mind, and wrought a reverence and awe of God and of Religion, which is a fence about them, and does keep off Vice, by making it seem strange, uncouth and difficult, while these fears and averersions are rooted in them; why then the first thing that they do, as soon as Youth and the Temptations do stir within them, is to poyson these their own Principles by evil Conversation, and from that and Example take infusions, which shall impregnate them with humours of being in the fashion of the World: Thus they labour to strangle the *then* troublesome modesties of Nature and of Virtuous breeding; thus they look out ill Company to infect themselves: And surely they that seek the Plague and run into infection,

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tion, we have cause to fear they have a *Resolution to dye.* A  
But,

Secondly, If notwithstanding this in the first practises of Vice, their former Principles stir, and ferment within, and fret the Conscience, set that on working; why then if the sin sting gently, do but prick the heart, and make an out-let for a little gush of Sorrow, then in spite of *Scripture*, they do teach themselves to think that grief Repentance, and by the help of that conceit this sorrow cools, and doth allay the swelling of the mind, washes away the guilt and thought of the commission, *they have been sad*, and they believe, *repented*; as if those stings opened the fountain for transgression, and those little wounds did flow with Balm for themselves: And by this means that sting of the old Serpent sin, while it pretends to cure by hurting thus, proves indeed the Tempter to go on. For if this be all, why should a man renounce all the Contents and satisfactions of his Inclinations, and mortifie and break his nature to avoid a thing which is so easily repented for? No, if it be no worse they can receive this Serpent in their bosome, dare meet his sting, and run upon these wounds, and they do so till the frequent pungencies, and cicatrices have made the Conscience callous and insensible, the heart hardned. B

But if their first essays of sin were made unfortunate by *Notoreitie*, or some unhappy circumstance, and so the wound were deep, and the Conscience troublesome and restless, because this is very uneasy, these inward groans make discord in their cheerful aires, make their life harsh, they therefore find it necessary to confront the shame with Courage of iniquity, go boldly on that so they may outlook it, fear their own Conscience that its wounds may not bleed. And as those Fiends of Men who Sacrific'd their Children in the fire to *Moloch*, that they might not hear their Infants shreek, nor their own Bowels croke, had noyses made with Timbrels to out-voice them: So these to drown the cries and howlings of their wounded mind, put themselves in perpetual hurry of diversifement and vice, make *Tophet* about themselves, and with the noyse of Ryots overcome all other, because they will not hearken to those groans that call for the Physician of Souls, and then sure these *resolve to dye.* C

Nay if this will not keep them quiet, you may see them sometimes ruffle with their own Consciences, desie present Convictions in the very instant of Commission, men so set on Death, that they *Condemn themselves in that which they allow.* And though a man would think there should be little satisfaction E



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Yea Thirdly, though the Lord himself appear, and take part in the Quarrel, joyn with our Principles and Conscience against the sin, and with importunate calls alarm us, give us no rest, ordain a Function of men by whom he does beseech us, dresses their Messages with Promises of that which God is blessed in, and arms them too with Terrors such as Devils tremble at, and joyns his *Holy Spirit* too, that *Power of the Highest*, sends him in Tongues of Fire, that he also may Preach this to our very Hearts, and fright us with more flame: And yet the sinner breaks these strengths, and vanquishes the Arts and strivings of Divine Compassion. If these Embassadors speak Charms, it is but what God tells our Prophet in this Chapter v. 32. *And lo thou art unto them as a very lovely Song of one that hath a pleasant voyce, and can play well on an Instrument.* And it does dye like

C that, as it there follows, *They hear thy words but they do them not.* And if they flash in Hell against their vices, in torrents of threatening Scripture, they concern themselves no more than they would in the story of a new Eruption of Mount *Ætna* or *Vesuvius*. Yea they do *quench the Spirit* and his fires, do not like the deaf Adder, stop their ears against his whisperings, and the charms of Heaven (that were a weaker and less valiant guilt) but are Religious in hearing them, curious that they may be spoke with all advantages to make it harder not to yield and live, that so they may expresse more resolution to perish, and with more courage and solemnity may sin and dye.

D Nay more, when God hath found an Art to draw themselves into a *League and Combination* against their vices, bound them in *sacraments* to *Virtue*; made them enter a *Covenant of Piety*, and seal it in the *Blood of God*, and by that foederall Rite with hands lift up, and seizing on Christ's Body, and with holy Vows oblige themselves to the *performances*, or to the *Threats* of Gospel, which they see executed in that Sacrament before their eyes, see there *death is the wages of iniquity*, they shew themselves its damned consequences, while they behold it *tear Christ's Body*, *spill his Blood*, and *Crucify the Son of God*; yet neither will this frightful spectacle, nor their own *ties* hold them from sin and ruine, they break these bonds asunder to get at them.



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a Widd. i. 16.

The <sup>a</sup> Wiseman sayes that *wicked men seek death and make a Covenant with it*, and so it seems: But sure they are strange wilful men, that seek it at *Gods Table* in the *Bread of Life*, that will wade through an *Ocean of mercy* to get at Perdition, and find it in the *Blood of Christ*, will drink *Damnation* in the *Cup of Blessing*; men that *posson Salvation* to themselves: They that contract thus for Destruction, and rye it to them at the Altar, with such sacred Rites and Articles, are sure *resolv'd and love to dye*.

b Matt. 16. 19.

Fourthly, God had provided other Guards to secure men from sin and Death, the *Censures of the Church*; of which *this Time* was the great Season, and the discipline of abstinence we now use is a piteous relique, all that the world will bear it seems: But as the Lord appointed them they were so close a fence, that our Saviour calls them <sup>b</sup> *Keyes of the Kingdom of Heaven*, as if they lockt us in the Path of Piety and Life; and we must pick or break all that the *Key of Heaven* can make fast, burst *Locks* as well as *Vows* before we can get out, have liberty to sin. God having bounded in the Christians race as that among the Grecians was, which had a River on one side, and Swords points all along the other, so that Destruction dwelt about it on the borders: And God hath mounded ours with the River of Hell the Lake of Fire, and with these spiritual Swords (as *S. Cyprian* and *S. Hierome* call the *Censures*.) But yet a Mound too weak alas! to stand the Resolution and assaults of Vices now adayes; which do not onely make great breaches in the Fence, but have quite thrown it down, and *sighted* it; and the Church dares not set it up again, should she attempt it they would *scoff* it down. Men will endure no bar in the way to Perdition; they will have *liberty of Ruine*; will not be guarded from it; so far from brooking *Censures* they will suffer no *Reproof*, nor *Admonition*, not suffer one word betwixt them and death eternal.

But Fifthly, Though we will not let Almighty God restrain us with his *Censures*, yet he will do it with his *Rod*, and set the sharp stakes of *Affliction* in our walk, to keep us in; thus he makes sinners sometimes inflict themselves, and then we straight resolve to break off from them; and while we suffer shame, and feel destruction in the vice we shrink and unclinging: And now the sinner *would not dye*, especially if his Precipitance have thrown him to the confines of the grave; and while he took his full careers of Vice, the fury of his course did drive him to the ports of Ruine, and Death seemed to make close and most astonishing approaches, when stand-  
ing



A ing on the brink of the Abyſſe, he takes a proſpect of the diſmal ſtate that muſt receive him and his Vices, then he trembles and flies, his apprehenſions ſwoon, his Soul hath dying qualms, cauſed as much by the Nauſea of ſin as by the fear of Hell; he is in agonies of paſſion and of prayer both againſt his former courſes, he never will come near them more; and now ſure God hath catch't him, and his will is wholly bent another way, now he will live the *new life* if God will grant him any: But alas! have we never ſeen when God hath done this for him, ſtretch't out his Arm of Power, hal'd him from the brow of the Pit, and ſet him further off, how he does turn and drive on furiously in the very ſame path that leads to the ſame Ruine, and he recovers into death eternal?

B And now this Will is grown too ſtrong for the Almighty's powerful methods, and fruſtrates the whole Counſell of God for his Salvation, neglects his Calls and Importunacies whereby he warns him to conſult his ſafety, to make uſe of Grace in *time*, not to harden his heart againſt his own mercies, and periſh in deſpight of mercy. And when he can reject Gods Graces and his Judgments thus, deſie his Conſcience and his own Experience too, there is but one thing left wherein this Reſolution can ſhew its courage, and that is,

C Sixthly, *His own preſent Interests*; All which the ſinner can break through and deſpiſe, to get at Death. It is ſo uſual to ſee any of the groſs waſting Vices when it is once eſpouſed, murder the Reputation, and all thoſe great concerns that do depend upon a mans Eſteem, eat out his Wealth and Underſtanding, make him purſue pernicious wayes and Counſells, beſot him, and enſlave him, fill his life with diſquiet, ſhame and needineſſe, and the ſad conſequents of that, Contempt, and all that's Miſerable and unpittied in this Life; and yet the ſin with all theſe diſadvantages is lovely, not to be divorc't nor torn off from him, that I were vain ſhould I attempt to prove a thing ſo obvious. I ſhall give but one inſtance of the power of the Will, the violence and fury of its inclinations to ruine.

D The man who for anothers inadvertency, poſſibly ſuch as their own rules of Honour will not judge affront, yea ſometimes without any ſhadow of a provocation, meerly becauſe he will be rude, does that upon which they muſt call *one another to account*, and to their *laſt account* indeed at Gods dread Judgment ſeat; whither when he hath



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sacrific'd two Families, it may be all their hopes and comforts in this Life; two Souls which cost the Blood of God, having assaulted Death when it was aim'd and at his heart, and charged Damnation to take Hell by Violence; he comes with his own and his Brother's blood upon his Soul to seize his Sentence, *Go ye Cursed into everlasting Fire*: 'Tis plain against all Interests of this World and the World to come, this man *will dye*. And yet this is one of the laudable and generous Customs of the Age. Neither doth this man stand alone, the *desperate Rebel* would come into the *Induction*, that without any hopes sets all on fire, to consume all here, and to begin his Flames hereafter.

But I have said enough to prove the *Resoluteness of a Sinners Will*, which is so great indeed that it is this especially which does enhance the guilt of sin into the merit of an endless punishment, this persevering obstinacy does deserve Hell and make it just.

For whatsoever inequality there is betwixt the short liv'd pleasures of a sin, which dye while they are tasted, and put out themselves, and those eternal never dying retributions of Vengeance, (As sure there is also betwixt the *life of Man*, and several of those *petty felonies* that forfeit it) yet the Law does not murder when it Executes. (I might have instanc'd in the *gathering sticks upon the Sabbath day in Israel*.) For since the preservation of publique safety and propriety is valuable with the lives of many men, and to secure that and affright the Violation, it was necessary to affix such punishments to such offences; they that know the penalty, and wilfully, meerly to feed their other vices, run upon it, justly suffer it: So that Man might not rob himself of that immortal Glory which God had ordain'd him when he did see it absolutely necessary, thus to hedge Vice with Eternal Death: And as he set Angels and Flaming Swords to keep him out of *Paradise*, so to set Fiends and Flames to guard Hell from him, and to entail those Torments on Man's sin, which he had prepared for the Devil, and sealed the Deed in the Blood of his Son. If notwithstanding men renounce the blessedness, and against all their Interests and Obligations, in spite of all the arts and Powers of Heaven, they will have the Torments; and, (what they never would attempt for *Paradise*) invade those flames to get to Hell, 'tis very just that God should let them have it; should not break his Decrees, dispence with Holy Laws so confirm'd, meerly to gratifie

a.Num.15.32.  
35.

A gratifie those that are obstinate for ruine, and against his whole Gospel quench Hell fires because men are resolv'd to run into them. *This Will* does, as it were, *even the Scales* betwixt the *Sin* and the *Damnation*, equal the *pleasure* to the *punishment*, and fill the distance from a *moment* to *Eternity*.

But though this *Will* do clear Gods, Justice, yet it does not satisfie his Reason, he seems astonisht at the choyce; God himself cannot find a Ground for such a Resolution; and therefore does enquire, *Why will ye dye?* Which is Gods question, and my second part.

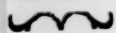
B Is it the present pleasure sin does tempt your sensuality withall, whose agitations are so quick and strong that they surprize or break the forces of your Reason, and your Principles, put the Mind in disorder, and then seize it with such violence as to lead it captive to the Law of Sin and Death? 'Tis true indeed thus both of them had their original, so they prevail'd in Paradise, for *when the Woman saw the Tree was good for food, and pleasant to the eye, and a Tree to be desired to make one wise, she took thereof, and she did eat*, although she knew that God had said, *In the day that thou eatest thereof thou shalt surely dye*, Gen. 3.

C But there was generous pleasure here, such as tempted the Soul, assaulted it with the appearances of Wisdom, and divine Knowledge: *Ye shall be as Gods*, Gen. 3. 5. And sure 'tis no great wonder if the proper pleasures of the mind ingage it; therefore when God would give a Precept liable to a Temptation of being broke, he laid it in the sphere of those things that delight the Soul, of Knowledge; but far be it that those of sensuality should ever have prevail'd; Man may yield to the pleasure of being *like God*, but for pleasure to *make himself a Beast* is contradiction to Nature.

D For pleasure is but satisfaction of our appetites, and the more natural the inclination is, the higher and more powerful that nature, and the desire eagerer, so much the more delightful is the satisfaction. Now it is certain that the reasonable faculty, the Soul or Spirit is the highest and most proper nature of a man: In all the rest he's not a step remov'd from Beasts, unless it be in shape, but in the accurateness of his senses is below them far; and therefore must be so in sensual satisfactions; but in his Soul he borders upon Angels, and does come towards God.

E Now then that Soul being mans peculiar nature; the highest part of him, It follows its delights, Spiritual reasonable Joyes must needs be the most natural and most proper for it, most conform'd to it, and therefore the most taking

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taking with it. This may be cleared most irrefragably.

A Beast hath several ingredients of Nature in his making, he is an heavy body, and a Vegetable, and he hath also sense which is his highest nature. Now though the only inclination of heavy bodies be to fall down to the Earth, and this be also natural to a Beast, we do not find that 'tis his greatest pleasure, sure he had rather feed than tumble in the Pasture, his chief delight lyes in the satisfaction of his chiefeft faculties wherein he does excell, his *senses*; and as Beasts differ and transcend in these, so do their pleasures also differ and exceed. A man also, as *Aristotle* sayes, does live a threefold Life: At first he is but a *Plant-man*, a growing span of living Creature, and he's born only into Animality, a Life of Sense, and at last *Educated* into *reasonable*. Now the delights of his first Stages, whilst onely Vegetation and Sense live, although proportioned to those states, yet have no savour to the mind; he grows through Nuts and Rattles to the use of Reason, and the pleasures of it also; these must keep even with the growing faculties and become higher, rational, and manly: Which if they do not, but the man still dwell upon the satisfactions of sense, he does confound the Stages, contradict the progresses of Nature; he hath the age and strength of Reason but to play the Child with, to exert it in those things that are but a Man's Rattles; hath the sagacity of an Intelligence meerly to find out how to be a brute with greater luxury and relish.

Come therefore, shew me now the sins which the delights of Reason do betray you to, and I'll admit the plea: But if you live your own *reverse* that you may dye; renounce all your own pleasures first, that so you may renounce the joyes of God and Heaven; and fall from Nature that you may fall into Hell, this case hath no pretence; those pleasures cannot *toll man* on to death, which till the man be dead, and the brute onely live within him cannot be his pleasures; and it is plain they are not pleasures to a Sober man that lives the life of *Reason*, not to say of *Grace*: Nor are they such to any man till he have train'd and exercis'd himself into an habit of enduring them, and by a discipline of Torment made himself experienc't for Vice and for Damnation. Nor is there ever any pleasure in some vices, what is there in the dismal Withes of mans imprecating passion? there cannot be musick in those harsh horrors, and yet these sinners *will destruction* so as that they call to God to pour it on them, and tear it down from Heaven, so that Pain and Disease seem to

saue



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A sauee those delights, and Death to be the tempter to the pleasure; 'tis evident mens reasons and their Practises must be first debauch'd, that they may count them Pleasures, and therefore pleasure cannot be the first mover in the sinners race to Death.

But I will grant, that the Spirit and Flesh of Man by their so strait alliance and perpetual converse, may grow to have the same likes and dislikes; have but one appetite, and this alas! be that of flesh, to whose only satisfactions the man useth himself, by long Custome of which, the Soul doth so imbibe the Inclinations of the Body, that nothing of another kind can possibly be relisht: In this case sensuality hath pleasures, yet such as cannot answer Gods inquiry; for do but consult mans other Choyces and you find a present satisfaction cannot work his Resolutions to forgo great after-hopes, or run upon a foreseen ruine. Who will exchange his right to the Reversion of a Crown, which from his Father he shall certainly inherit and succeed to if he do but live him, for a present Scene of Royalty, and choose a painted Coronet, the pomps and adorations of a Stage, and the applauses of a Croud before the real Glories of his Kingdom, the love and the obedience of his Subjects? And yet my Soul, the disproportion of the sinners terms is infinitely greater; and there is no hazzard, which to make his choyce of present things more flattering, the others hopes are liable to: For that Heir of the Crown may dye before the Crown fall to him; but it is impossible that we should misse of ours except we put our selves by, by such choyces; except we change it thus. And on the other side we know, men will adventure the Sentence of the Law by Robberies and murders to provide for lusts while they hope to be undiscovered: But sure a Prison made delightful by all arts of pleasure, and all plenty of it, will not hire a man to own those actions which shall forfeit him to certain shameful Execution the next Sessions, and yet this is the sinners state exactly, he is tied and bound in the chain of his sins, they are it may be chains of Gold and softned with delices, but they reserve him to the Judgment of the great Afflicte: And yet he chooses these and puts them on as ensignes of delight and honour.

E Once more; Do not men choose a present Agonie to keep off an after evill, they teare their bowels with a Vomit to prevent a Surfeit, they cut and scarifie, and with all artifice of pain upon themselves kill a Disease, yea they are well content to prolong torment so they may but prolong life; and though the preservation of it prove onely continued pangs, and



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and all they can effect is onely this, that they are longer dying, yet they are glad to be so in all cases, except where the prescription is *virtue*, and the *death* prescribed against *Eternall*.

Now why do you choose thus onely in Sin and Hell? 'Tis clear the very pleasure you change Heaven for, cannot invite you from this Life, and then you that will suffer any thing rather than you will dye, *Why* against all resistance *will you dye for ever?*

Is it Secondly, because you know not what it is to dye the second Death? at least your notions of it are so slight and easie, that they cannot fright you from a pleasure or cope with a temptation to it; and so though present satisfactions are not able to engage you upon present ruin they can upon the after-death.

Indeed the Sinner would have reason if it meant no more than hath been taught of late by one that hath gained many Proselytes among the *Virtuosi* of Religion; *After the Resurrection the Reprobates shall be*, saith he, *in the state that Adam and his Posterity were in after his Sin (i.e.) the state we are now in, Live as we do, Marry and give in Marriage, and cease to be when they have got some heirs to succeed them in Tophet.* Poor unhappy Souls these! that never had any sin to merit being there, nor any Sentence to condemn them thither but this mans: Who must put them there successively one after other, to find employment for Everlasting-fire. A Doctrine such as had an Angel Preacht from Heaven by S. Paul's award he must have been *Anathema*; when the Devil made Religions, and Theology came from the bottomless Pit, he never found out such an Engine to convey men into it as this pleasant notion of the punishment of sin therein; as if *Leviathan were made to take his pastime in that Lake also*, by such interpretations, which surely were contrived to make out the Assertion of that *Romish Priest*, who sayes, *that those in Hell love to be there*; nay more, that *'twas impossible for God to do a kinder thing for them than to put them there.* Doctrines to be abhorred as Hell it self; and yet upon these grounds he builds their Church by demonstration, so strong as that *the Gates of Hell cannot prevail against it*; and in truth they have no reason to assault it on these terms. But to passe by such dolages and frenzies, you will be able sure to check all those presumptions which grow from *slight impressions* of the second Death, if you but take that prospect of it which the close of this time gives; look forward through this season, which is designed for you to pre-

aTho.de Alb.

A *pare the way of the Lord to his passion in; and you shall see the Death that does await iniquity.*

If you behold him coming to *Jerusalem* with *Hosannas* and *Palmes* about him, as if Death were his *Triumph*, his *Passion* so desirable, that he rode to meet it, which he never did at any other time; and then complaining he was *a straitned untill it were accomplisht*; as he had throws of Longing after it, and *singing* when he went out to it, you would believe the sinner never chose his death, sweetned by his most pleasant sin, with a more cheerful eagernesse: But then open

B the Garden and you see his apprehensions of it *throw him on his Face to pray against it*. See how he sweats and begs, his very Prayer is a *Passion*, the zeal of it is agony! and canst thou choose that he so dreads and deprecates? and when he durst not meet the apprehensions, wilt thou stand the storm? see what a *sting death* hath, when it makes outlets for such clots and globes of blood, and stings the Soul so too, that it pours out it self in Sweat. And then he sinks again under the deprecation of it, and prayes that *that Cup may passe from him*. Blessed Saviour! when thou hadst just now made thy Death

C thy Legacy, thy Sacrament; dost thou intreat to scape this death? if *this Cup passe from thee*, what will the *Cup of Blessing* profit us? thou hadst but now bequeathed a Cup to us which was *the New Testament in thy Blood*, and now wilt thou not shed that Blood? But dost thou refuse thy Cup? Oh 'twas a *Cup of deadly Wine*, red with Gods Indignation, poyson'd with Sin! And can the sinner thirst for the Abyſſe of this, the Lake that hath no bottom? and when *he goes again, and prayes the same words the third time*, be yet not only so supine as not ask to scape it, seldom and very sleight in any prayer or wish against it, but also so resolv'd to have it, as to gape that he may swallow it down to everlastingness? Follow him from that Garden and you see him even dying under his Cross, he cannot bear that when it is laden with sin, who yet *upholdeth all things by the word of his power*. 'Tis said the time will come when the sinner will cry out to the *Hills to fall on him*, any weight but that of iniquity, the burden of that is intollerable, 'tis easier for him to bear a mountain than a vice; and yet Christ saith *he hath a beam in his Eye*, and can he shrink at any weight whose part, that is most sensible, tender

D  
E to an expression, can bear that which shoulders must fall under, onely Pillars can sustain? Oh yes; that which did sink the shoulders of Omnipotence: Then the *Mountains* rather *and the Rocks* to cover; but in vain; they will not cover, for thy very Groans will rent them: Christ's were so sad that his

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did,

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a Luc. 12. 50.

b Mat. 26. 30.

c Mat. 26. 39.

d Heb. 1. 3.

e Luc. 23. 30.

f Mat. 7. 3.

## Serm. V.

did, *they tore the Rocks*, and that which is much more inflexible, the *Monuments*: Death started at them, and the bonds of the Grave loosened, and the Dust was frighted into Resurrection; and more, the Hypostatick Union seem'd rent by them, the God to have forsaken his own person. And can the sinner hope to stand this shock? will the courage of his Iniquity make his heart harder than those Rocks, more insensible than the Grave, and better able to endure than he that was a God? and will you dye into this state eternally? which it was necessary for him to have the assistance of Divinity in his person, that he might be able to endure one day, and which yet notwithstanding made one day intolerable.

The sum is this, a person so desiring death and yet so dreading it, and sinking under the essayes of it, and this person the Son of God, and that dread meerly because there was sin in the Death, (for if this were not in the cause, no Martyr but had born death with more courage but that Son of God) all this as it does leave no Reason for the sinners choyce of death Eternal, so neither doth it leave a possibility of bearing it: And if so, give me leave in God's Name to Expostulate, the last imployment of these words, *Why will ye dye?*

After this killing prospect, while the damp of it is on you, let my Bowells debate with you, which yearn more over you than they did over my Beloved Son in whom I was well pleased; when I have sent my onely Son, God, one with my own Self, to be made Man, that he might suffer what was necessary to be suffer'd to preserve you from eternal sufferings; when I have laid on <sup>a</sup> *him that was brought up with me from everlasting, and that was daily my Delight*, all your Iniquities and my own Indignation, that so you might be freed from both: When I have found out, made an Expiation, with which I am more pleased than ever your transgressions offended me, which hath quite blotted out your sins and my Displeasure; when your Redemption from death is made, the Ransom paid, the Price is in my hand, why do you then refuse your selves, your own Eternal Blessednesse which was thus dearly purchas'd and is ready for you? Why will you seize that Indignation which you are redeemed from, and force those sufferings on your selves, which have been laid already and inflicted on another? 'Tis a small thing that you refuse me, the return of my Expence, that which I gave my Son for; but do you renounce Happinesse because my Love and Blood is in it? and will you dye because you may, and I desire you should live? when my Son went from the essential felicities

a Prov. 8. 30.



- A felicities of my bosome to embrace Agonies, and dy'd for you; why will you also dye? as you have slain his Person, will you Crucifie his Kindnesse too? and crucifie your selves rather than have it? and having us'd him most despightfully, will you therefore use his favours so? and not let his Death and Passion do you any good? contemn his methods of Salvation, his divine Acts of making you for ever Blessed? is your Saviour and Life it self so hateful to you? and after such Redemption of your persons is there no redemption of your Will from perishing? nothing of value that can bribe
- B your choyce against it? nothing that can betroth you into a desire of Life, and take you off from your resolves to dye? had I set no advantage on the other side, if sin had sweetened misery to your palate, it had been no such great despite and contradiction to Appetite; but when Heaven and the Joyes of God are in the Scale against it, to prefer *Misery* is Wretchless beyond aggravation. *Oh why will you rather dye?* Those very things that tempt your Wills were they abstracted from the death they do inveigle you into, were they sincere and innocent, if they were set against that Life,
- C that blessed life, immortal Life, would vanish quite in the comparison when you should see they are but frolicks of delight, that never take you but when you are tun'd up to them, in moods and fits; and the complacencies you take in them are but starts of Appetite, that swells and breaks out to them and then falls again, and so the pleasures dye even in the birth, and therefore cannot satisfie; indeed do but disquiet an immortal appetite such as man's is, so that it were impossible to choose a life, these rather, although there were no misery annex't to them, if you consider'd: For it were to
- D resolve that a few drops were more than an immense Ocean of Delight, a Moment longer than Eternity, a Part were bigger than the Whole, an Atome greater than an Infinite. Now there is nothing then that can prefer these to your choyce but the Death only; and *Oh will ye without and against all Temptation, Will ye dye?*

- E O thou *my Soul*! take other Resolutions, thou seest the things that men with so much care and sin provide to make their lives delightful here, although successe answer their care, are vain and helpless things, and life it self as vain, and I must dye, and drop from them; and therefore be thou sure to take a care their treacherous comforts do not make me dye into the everlasting want of them and of all comforts.

The Artificial pleasures of the Palate whether in meats or drinks.



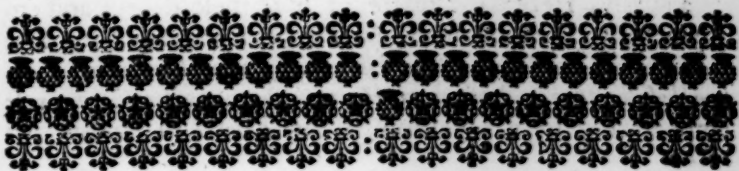
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drinks, forc't tast's, that do at once satisfie and provoke the Appetite, will rellish ill when I begin to swallow down my spittle; but sure I am, I am invited to the *Supper of the Lamb*, to drink new Wine with Christ in my Father's Kingdom; The fatted Calf is dressing for my Entertainment, and shall I choose to be a while a Glutton with the Swine, rather than the eternall Guest of my Father's Table and Bosom? and refuse these for a few sick Excesses which would end in qualms, and gall, and vomits, if there were no guilt to rejolt too, and which will kindle a perpetual Feaver? The Honours and the Glories of this Life will loose their shine when I am going to make my Bed in the Dark, in a black lonely desolate hole of Earth; my Gayeties must dye, when I must say to Corruption, thou art my Father, and to the Worm thou art my Mother and my Sister: And if there were pride or ambition in them, their Worm will never dye, that Pride will make me fall as low as Lucifer, that Glory will go out into utter darknesse, and that Ambition change my Honour into everlasting Shame, Envy, and Torment: But sure I am that there are Glorious Robes, and Thrones, and Scepters in God's promises; and let thy gayety, my Soul! be in the Robe of Immortality, the Throne of thy Ambition that of Glory.

When I shall lye tortur'd or languishing in my last Bed, Palaces and Possessions will no more relieve me, than the Landskip of them in the Hangings can do it. And if there were Covetousness, Bribery, Sacriledge, or Injustice in them, I shall be carryed out of these, and have no other Habitation assigned me, but with the Devil and his Angels, shall inherit and possesse nothing but the Almighty's Indignation for ever.

But in my Father's House are many Mansions, Places prepared for me, and an Inheritance as wide as Heaven, as Endlesse and Incorruptible as Eternity, and God Himself: And sure if I may choose, there I will live where there is neither Will nor possibility to dye; where there is Life, fullness of Joy, Pleasures for Evermore. To which, &c.

SERM.



SERMON VI.  
VVHITE-HALL.

PSALM LXXIII. 25. v.

*Whom have I in Heaven but thee? and  
there is none upon Earth that I desire  
besides thee :*

A

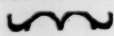


Y Text is the result of the Pious man's Audit, the foot of the account in summing up his whole that he hath either in Possession or Desire; and instead of nice Division of the Words I shall observe in them these Subjects of Discourse.

First, the different tenure, or condition of Estates in the two different Countreys we relate to, this here is a Land only of *desires*, the other is a place of *enjoyments*, *Have in Heaven, Desire on Earth.* Yea

Secondly, Though our estate here in this Earth be present, and that other seem removed far off, yet the possessions of that are present and in hand, but the most native satisfactions of the Earth are still at distance, onely the object of  
our

## Serm. VI.



our aims and expectations *I have, now I have in Heaven, on the Earth I but desire.* A

Thirdly, Here is the matter of both these desires and enjoyments to the Pious man; *No Person or no thing* (for so it bears also) *but God: There is nothing upon Earth that I desire besides thee.* And as to Heaven the negation is exprest emphatically by a Question, *Whom have I in Heaven but thee?*

Yet least this Question should look like an Expostulation, and he that asks it seem unsatisfied with his portion, we will therefore, B

Lastly, see the Importance of it to the Christian, since our Saviour is gone up into Heaven, see whom the Christian hath there: And if the Psalmist could find none but *God, and David* (if he were the Author) could not see the *Son of David* there, yet since *Christ is set at the Right hand of God*, the Christians present Interest in Heaven is such, that looking with contempt on all that worldly men applaud themselves in the enjoyment of, rejecting all but *thee O Christ*, he justly triumphs in resolving of this question to himself, and being satisfied in *having thee*, he does renounce even the *desiring any thing but thee.* C

Of these in their order beginning here on Earth, where our tenure even of earthly things is but *desire*, this World does give no satisfactions in hand, but still they are onely the objects of our Expectations and wishes.

When God hath given Man an erect Countenance, Eyes that do naturally look towards him, and the very frame of him is such, that Heaven is his constant object; it were no wonder if his looks and thoughts were alwayes there, since both the duty and necessity of that does seem impress upon him in his making, and to *desire things above*, is, as it were, *the Law in his members.* D

But when he swims in delicacies here upon the Earth, is immerst in the plenties of all kinds, that these should give him nothing but *desires of themselves*, that the delights should not be present to him, but he should still pursue and need that which he is encompassed with, that while with open mouth and in a most intemperate current he swills down the pleasures, yet his open mouth should gape onely with thirst, and he be sensible of nothing but the want of these, is strange even to astonishment: Yet such it seems the nature of them is. When S. John would enumerate all that is in the World the particular that he gives in is thus, *1 Joh. 2. 16. All that is in the world, the lust of the Flesh, the lust of the Eyes, and the Pride* E

A *Pride of Life.* He does not say, the objects of these Lusts that are to serve and satisfie them, for there's no such thing as satisfaction, but onely lust; and if we make enquiry into the particulars we shall find it.

To begin with that of the Eyes, *Covetousnesse*, or *the love of Money*: 'Tis evident that where an object is not useful to the faculty, it cannot satisfie, for satisfaction is fulfilling of our needs and uses, but money is not useful to the sight, nor indeed does it prove useful to, or serve any of the Covetous mans occasions or faculties; rather the contrary in every kind, he does bereave himself of good because he hath it: He is in agonies of trouble and solicitude, least he should need, and not have that, which when he hath acquir'd he will still need, and will not have enjoyment of. Nor is it possible it should be otherwise, for since there is no natural original or cause of this his Appetite, for 'tis not emptines that makes him hungry, who is more ravenous the more full he is, whose most empty bowells shrink and cling together, as having learnt not to expect repast, while his baggs and desires stretch, and are enlarged by being stuff'd.

C Nor is it fear of future want that makes him eager to provide so, for why should he be so unsatisfied in his providing against want, that will want more the more he is provided?

And since as there is no natural cause, so there is also no natural measure for this Appetite of his; for Natures measure is our reall uses of the object. But this man heaps up useful things that he does never mean to use: Since therefore it hath neither bound nor cause in Nature, 'tis monstrous, and must needs be an unlimited lust, uncapable of satisfaction: And all this man's Wealth does purchase nothing for him but *desires*, and is not the *content* but the *Lust of his Eye*.

D And the same reasoning will conclude the next, *the Pride of life*, which is the Lust of a Sense as wholly unconcern'd in all the Pumps and garnishes of Pride, as the Eye is in Wealth: 'tis a Lust of the Eare, all is but the man's passion to hear himself, his trappings, or condition commended. The Learned man that's proud, does think of no return for all his toyles and watches, all the present racks and tortures of his mind, and all the after-ones that he does pull upon his body, but to be spoken well of: He fasts, mortifies, and denies himself more than the Covetous man can do, meerly to fill himself with wind; he reconciles the *Babel* of all Languages, and Sciences too in his own head but

for



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for a word, onely to hear an *Eng*, and this with such sollicitude that if the breath of mens Applause should fail him he would straight expire, as if his Soul *breath'd* onely at his *Ear*. If my pride lyes in gayeties, all Natures Wardrobe must be rifled, the beauties of the Universe defloured, the Art and Sweat too of all Nations employed to attire my person, or to dress my Room, rather indeed to dress the tongues and furnish out the talk of other persons, who must entertain mine ears with the discourse of my own splendors? which is all the use I can make of it; the Eastern Rocks must send me Diamonds, meerly to dart a line of light into anothers eyes, which may return to me in a report that I have such fine Jewels, and I have nothing else of all my sumptuous glories but the meer *Eccho* of their shine, which is reflected and beat back to me in commendations. With so much expence anxiety and sin, I do provide onely for other mens discourses, or, it may be, envyes. Now these are none of my enjoyments, and therefore I have nothing of them but the *Lust* and the *desire*.

As for *those of the flesh*, the third remaining kind, they seem indeed to be exempted from this reasoning; the sensual person gorges his desires, and in *Solomons* phrase *makes his Soul enjoy good*: Yet the same *Solomon* salves that appearance too, in saying *when provisions encrease, they are encreased that eat them, and what good is there to the owners thereof, saving the beholding of them with their eyes?* My broad and my cramb'd tables do not more enlarge or serve my appetite, give me no satisfaction but only that of seeing many Dishes full, and many men consuming them, as if *Luxury* also were a *lust of the Eye*. It hath been said indeed, that the Eye is the Gluttons most unsatisfied and greedy part, and it must needs be so if its lust lye to all that other men devour, and if it crave not onely for the mans own stomach, but for throngs of clients, parasites, and attendants. And 'tis too plain the other *Twin Intemperance* lusts by the same rules and laws: It does not onely claim its seat in the *Eye*, which makes it self a Judge of Liquors for the palate, and does not choose them by the uses of their moisture, but by their body, by their *air*, and by the *mode*, and other *Rules of the authentick standard Drinkers*; as if men thirsted in the fashion onely: But this Eye also, as the Ryotous mans did, gapes for company, and thirsts to see the Vice go round, it drinks in nothing with so much delight as the Wine, when a weaker Companion returns it back again in Vomit, at that foul horrid spectacle it sparkles and triumphs. Now 'twere in vain to ask *Solomons* question,

a Eccles. 5. 11.

A question, *What good is there in this?* or what enjoyment? to urge that meats and drinks cannot give satisfaction to the Eye that hath no palate, and then cry out *Oh Prodigy* that it should Lust thus! As for the other kind of Ryots, where with arts of Epicurism men contrive to feast and entertain their private Appétites, and put a Patrimony into sauce for their own palates, men sordidly Luxurious. 'Tis evident that these are studied to provoke, men choose such VVines as they may longest drink, and with elaborate condiments make forc't *hunger* as well as *dishes*, so that the Ryorous *design onely to Lust*; and the whole mystery of Luxury is to *create desires*.

Lastly, for that one that hath ingrossed the name of *Lust*, it gives in a full Evidence against it self. For the *Adulterer*, much more irrational than the most *greedy Miser*; is insatiate in *desiring* what he *hath*, and his Lust will not use his remedy, least so it should allay and quench the Lust: And whilst with so much feaver of desire, he courts nothing else but the *change*, and values that alone equall with all the contents of this life, all the miseries of that to come, and will *go to the Devil* meerly for *variety*, as it is plain: *Adultery* hath nothing *proper* to it self but the *desire*; is a meer loosnesse of the Fancy, which ranges in wild lusts, and which hath no enjoyment that's peculiar to it but the lusting only; so 'tis also plain that this Lust must be endless, for that principle of Change which gives it all its incitation must never let it rest; for then 'tis not variety. *S. John* said therefore most expressively, *All that is in the World is Lust*; men only can *desire here*, pursuing their *desires* just as they do their shadows, no eagerness or hast can bring them nearer; still they onely pursue, yea like him that would hug and force a Cloud, his empty arms return upon his breast with strokes; and while they seek to catch the object wound his bosom: And thus it must be till we fix our passion there, where only there is satisfaction even on *God*; the object of the pious mans desire, and my next part.

*Nothing besides thee, or with thee*: so it signifies also, *There is nothing upon Earth that I desire with thee.*

Had he said, *Nothing without thee*, the emptiness of every thing below which the Lord and his Blessing is not in; had made this his determination just and necessary: But sure when God hath put other needs in my making, and hath provided supplies for them, those also are as just and necessary objects of desire, while they are with and under him: But yet, he that had brought all his affections into *Dauids*

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a Psal. 36. 9.

frame, might well say he desired nothing upon Earth *besides*, nothing *with God*; for he had weaned his very Flesh and all the craving appetites of sense from their own objects, and had fixt them upon God in all their strength and vigour. *My Soul*, saith he, *thirsteth for thee*, (elsewhere, *my Soul gasseth unto thee, even as a thirsty Land*,) and *my flesh also longeth after thee*, Psal. 63. 1. How! My Soul thirsteth for thee? *a with thee indeed is the Well of Life*: But Thirst is an Appetite, gasping a consequent desaiance and impatience of the Body; to both which the Soul is a meer stranger, as it is also to the wayes by which the Body does desire; for the Soul is drawn by moral engagements, by perswasions and motives, there is place for deliberation and Choyce in her Desires, she can demur in her pursuits, divert her Inclinations, and quench a Desire with a Consideration; but the Flesh pursues in a more impulsive manner, is drawn and spurr'd on by such impetuous propensions as are founded in matter: You can no more perswade a thirsty Palate not to thirst, than you can woo a falling Stone to stay its hast, or invite it to turn aside from its direction to the Center. Yea but the Soul also exerts it self in all these appetites of flesh and matter, and with all their violence when it looks on God, when we have once had a taste, or when indeed we but discern our needs of him, whether our Temporal, or Spiritual; those of the Soul or Flesh, all the desires of both then fly at him, and with a tendency most close and uncontrollable, then nothing besides him. For all the appetites of Body croud into the Soul that they may catch at God, that *Thirsts* and *Gasset*. And the Soul does put on the violent impetuous agitations of the Bodys Appetites; *My Soul thirsteth for thee*, and *my Flesh also longeth after thee*. What *Longing* is, whether an Appetite or Passion of the Flesh or Mind, whose signatures are more expresse indeed upon the Flesh than those of any other, yet whose impulses are so quick and so surprizing, as they were Spirit; I shall not now enquire: but sure if the Flesh long it should be for some carnal object, for that is proportion'd to it; Flesh and the Creature use to close indeed, and they imbibe each other as if they knew to fill and satisfie each others; yea some there are that have brought down their Souls to the propensions of Flesh, have given to their very Spirits an infusion of carnality, for *they mind onely fleshly things*. But by the rates of *David's* practise it should seem the pious man does the just contrary; sublimes his *Flesh* into a *Soul*, drains all the carnal Appetites out of it, weans it from all its own desires, and

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A and teacheth it those of the Spirit onely, makes it *long for God*. Now he whose flesh is defæcated thus, and as it were inur'd to the condition which it shall put on, when it awakes from its corruption, as if it were already in that place, whose happinesse and desires have no use of Body, and were in that state where their Bodies *neither hunger or thirst*, for these he hath translated from his flesh; 'tis *his Soul onely thirsts*, and that *for God*: As if he were indeed *like Angels now*, how can this man *desire any thing on Earth besides thee Lord*, who is and does already what they are and do in Heaven, *where we have nothing but thee?*

B But notwithstanding this *exalted temper*, though we should arrive at this *Seraphick constitution of desires*, and though God hath now made himself to us the proper object of these appetites, for since God struck the Rock for us <sup>a</sup> *which Rock was Christ*; since the <sup>b</sup> *true Bread came down from Heaven*, if our *Flesh long for God* there is a satisfaction ready, he hath made <sup>c</sup> *his Flesh be meat indeed*; if our *Soul thirsts for God*, he can furnish *drink for a Soul, the Blood of God*.

C But yet while this Soul sojourns in this earthly tabernacle, the man will still want other supplies, and may be not desire them; or can he choose indeed? For they that tell us stories of some men, whose hungers and thirsts after God as they devour'd all other desires in them, so also gave themselves no other satisfaction but *panem Dominum*, that *æter immort Super substantial daily Bread, the Lord*; these men I say, would find it hard to make out how bare *species* could nourish and sustain a bodily life. Yea Christ himself when he was upon the Earth did hunger, and although it <sup>d</sup> *was his meat to do his Father's Will*, yet when he was an hungered <sup>e</sup> *Angels came and ministred unto him*, and then may not our earthly needs desire something besides him?

D That while we are upon the Earth all those necessities are in our constitution is certain; but that we need not desire for them, or any thing besides Him, is as certain: Because to them that desire him *all these things shall be added*, they are annex by Promise, *Matt. 6. 33.* it is for such to be solicitous who would have something they must have *alone*; something that cannot come *along with God*. But if I be assur'd that all my needs shall be supply'd in him, I need *desire nothing besides him*; now this Promise he must perform; for he that when he put Man in a state of Immortality in Paradise, provided him a Tree of Life that might for ever furnish and sustain him: For that Age also that he does design a man a being for his Service here upon the Earth, he must

a 1 Cor. 10. 4.

b Joh. 6. 32.

34.

c v. 55.

d Joh. 6. 34.

e Mat. 4. 11.



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allow him necessities for his being and his Service, otherwise he can nor serve, nor be: And then if they be certain what need he desire them? Δὲ τοῦτο οὐδὲ αἰτεῖν αὐτὰ πάλιν, ἀλλ' αὐτῶν μὲν ἔργα θεωρεῖν δὲ ὡς καὶ τούτων ἱκανοὺς προσεβαμένον faith S. Chrysostome; These are not objects for our careful wishes, but our trusts and confidences, we may assure our selves of these if we have him, these are his Appendages, and then why should I put them with him into my Devotions? when my Soul lyes gasping towards God in Prayer, my desires seizing on his Blessednesses, to take them off from him, and to make my desires turn aside to little earthly things and fix them there, is to affront not my God onely, but my Prayer too; and when these things are sure, seems to betray a mind too Earthly and too apprehensive of these needs: Surely I were most strangely necessitous, or strangely greedy, if both God and that which shall be added to him were not enough for me: More wretched, or else more unsatisfied than Hell, if the Almighty were not sufficient for me; if he be my provision, than I need desire nothing besides him.

But yet Necessities will crave; Hunger does croak aloud, Thirst makes the insensate Earth to gasp; as if with open mouth it gap'd not onely to receive but begg Gods showers, and God expects to be intreated for these things: He feeds but <sup>a</sup> those young Ravens that do call upon him, and <sup>b</sup> the young Lions roar to him and seek their meat at God: <sup>c</sup> The Eyes of all things wait on him for that; yea, this our Psalmist in this very Psalm desires other things; and Christ himself hath put into his little Summary these needs and these desires, Give us this day our daily bread; and my Text does but regulate not exclude these desires, if we shall read it in the old Translation, there is none upon Earth that I desire in comparison of thee <sup>709</sup> There's none or nothing that I desire or delight in equally with thee, like thee, so we translate the same word, v. 5. I shall not doubt to begg what my needs crave: But if God, and any the most signal earthly advantage stand in competition, and I cannot have one with the other, his Providence, or his Commands have made them inconsistent, that I will not desire with him, then he shall be my Choyce alone: Rather Obedience and my God than any satisfaction how desirable soever!

This is the Touchstone of a Pious mans desires; 'tis not unusual for inclinations to things below, more to possesse our thoughts, employ our faculties than any other, and we are far more sensible of their impressions, more busie in the pursuit, and more tender in our cares of them: But if upon

contest

a Psal. 147.9.  
b Psal. 104. 21.  
c Psal. 145. 15.

A contest betwixt God and our Inclinations, upon debate betwixt a Pleasure and Command, we can decree for God and for Obedience, pass Sentence with the Precept, we are safe, here the desire is not inordinate. 'Tis a known instance, and you may have seen, a tender Mother spending almost her whole time in caressing her little Infant, you would think she had Eyes for no uses but to view it, and that she had her Arms and Breasts but to embrace and suckle it, to whom these are so wholly given up as if they had no part for any other, as the Husband, had no share in her entertains and caresses of whom are far more sleight and not so pressing: But should it come to this pinch once, that she must straight resolve to part with one of these, however close her Arms would grasp her Child to rescue him (to force whom thence were like the tearing of her bowells from her) yet would she give those bowells to redeem her bosom guest, & the husband would be the Choyce, so that although the other inclinations were more expressive, these are the stronger and the better settled. So it may happen, we may be more sensibly affected to some dear things here below, our thoughts, and Eyes, and our embraces cling and fasten more to these; but if it come to this that we must leave one, break with the Duty or the Passion; if we resolve however not to part with God, but lay hold there and let the other go, then our affections are not only regular when we *desire nothing in comparison with him*, but our desires are enjoyments, *seize and take possession of him, and we have him*: So my Text implies here, *Whom have I in Heaven but thee?* importing that *we have him*: Which brings me to the other parts that yet remain to be discourt of.

D Three things are here to be considered;

1. That *Heaven is the place of Possessions* in opposition to this Land of *Desires*.
2. That *God is the possession* there.
3. That *the Pious man hath this possession in present*.

The first of these is so much common place, I shall not stay upon it; those onely qualities that make this World to be a Land of Desires, have no place there, to wit, the *instability* and *emptinesse* of all things in it, he that lays hold on them does but grasp *Mercury*, which the more he clasps the more he forces it to slip away, and he retains onely the soyle and the defilement of it, like Lightning which but passes by, stays not to cherish, onely dazels, and, it may be, scorches; So the shine of Earthly glorys startles the mind, amuses us, inflames desires of them, and goes out. But then above the tenure is Eternity, and that assures immutability; yea, if

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it be *nunc stans*, an indivisible Infinity of permanent duration, whole every poynt does coexist to every poynt, a perfect and entire possession, all at once, of an interminable life that never can be all possest; then nothing can passe by us, or cease from us, but we shall alwayes every moment have, what we shall have in every any moment: Our enjoyment also being like him that we enjoy, all in the whole and all in every part; being not onely endlesse in the mass, but every moment of it is immortal: And then there can be nothing but enjoyment; no place for desire there, where there is nothing absent, where all past and all futurity is alwayes present; and where also the Infinite and all-sufficient God is the Possession; which is my next Proposition, and that God himself affirms.

Gen. 15. 1. *I am thy shield and thy exceeding great reward.* Yea, this he hath present possession of, which my third Proposition and my Text asserts, in saying, *Whom have I in Heaven but thee? importing thee I have.*

The things we call most our possessions here both personal and real, are our portions and inheritances: Now David claims God under both these dues, *Thou art my portion O Lord and the lot of mine Inheritance*; as other men maintain themselves by these, so I live upon thee: And that we may not think that God is such but in Reversion, those are present possessions which men reap the uses of in present to themselves.

Now what is there of God the Pious man hath not the present uses off? *His Eyes are over him*, and *his Ears are open to his Prayers*, watch to attend each motion of his heart, and *underneath him are the everlasting Arms* to carry and sustain him, his *right hand* wears him as his *signet*, and his left hand pours down Blessings on him; his *wings are spread* for him to nestle in that warm security, and hide him in the shadow of; his *bowels* & *sound and turn within him* with compassion over him, and *himself is about his Bed and about all his paths*; not so much to spy out his wayes, as to preserve him in them all, and *he waits that he may be gracious*. In a word, all the Securitys that Gods Preserving Mercies signifie, the watches of his Providence, the Blessings that fulfil his Attributes of goodnesse, all are exerted upon his occasions, are made the present objects and the satisfactions of his nearest senses, and he may *taste and see how gracious God is*.

And then give me O Lord! seizin of this the Pious man's Estate, I shall not envy other mens possessions; though one lay

a Psal. 119. 57.  
16. 6.

b 1 Pet. 3. 12.

c Deut. 33. 27.

d Hagg. 2. 23.

e Jer. 22. 24.

f Psal. 17. 8.

36 7.

g Isai. 63. 15.

h Psal. 139. 2.

i Isa. 30. 18.

k Psal. 34. 8.



A lay House to House, and Land to Land till he become the Lord of his Horizon, and his Eyes cannot travel out of his Demefne: For notwithstanding that we may have known ill Courses or ill Accidents consume all this, or Force throw him out of all, and that great Lord have no House but a Goal, nor Land enough to make a Grave: But sure I am, that I shall be provided for in all necessities, unless there happen such a one for which there's no relief in God; nor can I be disseis'd, they must void Heaven ere they can disfurnish me: *For thee I have in Heaven.*

B But yer, though chance nor violence cannot put me out, yet I may forfeit this Possession too; for *Sin* will *separate betwixt me and my God*, cast me out of his presence and enjoyments, as sure as it did *Adam* out of Paradise. And then alas! if I had none but him in Heaven, he is now become my Adversary, holds possession against me, as he did that of Paradise with flames; so he does *Rain suares, fire and brimstone thence*, and *this is all the Sinner's portion*, *Psal. 11.* All that I am like to get, unless I have a person that will arbitrate the cause, or mediate, there is no hopes of a recovery for me if I have none in Heaven but thee.

a Isa. 59. 2.

C Now here my last Consideration will come in.  
If while my Soul lyes grovling under fearful Apprehensions of its Forfeiture, casting about for help and finding none upon the Earth, if it look upwards and enquire *Whom have I in Heaven?* have I none there but my offended Adversary God? it may resolve it self with comfort he hath other interests there. For,

D First, I have an *Intercessor* there, *Rom. 8. 34.* a Master of Requests, one that will not onely hand in my Petitions, get accesse for my Prayers and my tears to God, but will make them effectual: For saith *S. Paul*, *Seeing we have a great High Priest that's passed into the Heavens, let us come boldly to the Throne of Grace, that we may obtain Mercy and find Grace in time of need*, *Heb. 4. 14. 16.* For though my supplications have not strength nor ardour that can mount them into Heaven, and are too impure, however washt in my repenting Tears, to draw nigh to the Lord, yet being put into the High Priests Censor with the Altar coals to give them holy flame, and wrapt up in his Cloud and Smoak of Incense that will cover all the failings of my Prayers, they may get acces into his Ears and his Compassions. Indeed how can they choose when Christ does joyn his Intercessions? for my requests will go where the High Priests do go; he carries them, now He himself doth sit at the right hand of God: The intercessions

intercessions



## Serm. VI.

a Psal. 55. 1.

b Zech. 13. 7.

c Acts 5. 31.

tercessions that are made for me are made upon the Throne, and therefore cannot be repulst from thence, and such desires command and they create, effects.

But should my Prayers fail, and should God *hide himself from my Petitions*, withdraw himself and *hide his face* from them, although they be even before his face. Yet

Secondly, I have an *Advocate* there too, 1 Joh. 2. 1, 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins*; one that not onely pleads for me, but brings the *satisfaction* of my Forfeiture in his hands, makes the *just value* plead; appears there with his Blood, and proves a recompence.

'Tis *Jesus Christ the righteous Advocate*, that does propitiate and atone for, what he pleads for; purchase what he begs. 'Tis true, that poor Worm, saith he, hath provokt thee often Lord! but thou didst *b smite the Man that is thy fellow* for it; Behold my Hands, and look into my Sides, see there thy Recompence; wilt thou refuse that Satisfaction thy self didst contrive, and thy beloved Son did make? why did a Person of the blessed Trinity descend from Heaven and Divinity to be made Sin and be a Curse; but to Redeem him from the Curse and Sin, and to entitle him again to the possession of Heaven and God? Why was I Crucified but that thou might'st be aton'd and he be pardon'd? Thus he solicites for us there, presents himself in our stead, as our Attorney. He was not a publique person onely on the Croffe, but he is so at the right hand of God; as he was there our Representative and bore our sins, so he is here our Representative and bears our wants; was there our Proxey to the Wrath of God, is here our Proxey to his Mercies and Compassions. He looks upon himself as in our case, whose Cause and Persons he supplies, and so is prompted to desire and beg for our poor sakes, and he looks upon us as on himself, and so obtains as for his own beloved sake, pleads as our selves, and then as to himself he does decree Sentence and grant: For

Thirdly, I have there a *Judge*, and this is he, *who sits at the right hand of God to Judge the quick and dead*; I might have said a *Saviour*, for he was exalted to a *Saviour to give Remission of Sins*: But my *Judge* is as kind a word. For however there be some will cry for *Rocks and Hills to hide them* from his Face, yet this they are afraid of is the Face but of the *Lamb*, Apoc. 6. 16.

And it is strange that they who can look upon Hell, and charge Fiends in a sin, should tremble at a Lamb, and fly him

A

B

C

D

E

A him so : But to the Faithful and sincere endeavouring Christian though he sins, as his *Advocate* is his *propitiation*, so his *Judge* is his *Sacrifice*; is that *Lamb that does take away the sins of the World*, is his *sin-offering*, his *expiation* only remov'd off from the *Altar* to the *Judgment-Seat*; indeed the *Mercy-Seat*, the *Throne* of his *Atonement* and his *Absolution*: Where his *Judge* notwithstanding that his *Forfeit* shall *Decree Possession* to him; *Come ye blessed of my Father inherit the Kingdom prepared for you.*

a Mat. 25. 34.

B Lastly, we have our *first fruits*, for so<sup>b</sup> *S. Paul* does call our *Saviour*; and then in whatsoever sense that which is done to the first Fruits is applicable to the Harvest (all this being hallowed in their Consecration) in that sense we our selves are rais'd to the right hand of God together with this our first Fruits. And now O Lord! *whom have I in Heaven but thee?* I have *my self* in *pledge* and *earnest* there.

b 1 Cor. 15. 23.

C And then they that rather than have these Interests, these Heavenly possessions in present, will have onely desires here on Earth, are certainly of a perverse and Reprobate choyce. Sure it would make Consideration sick to think of the comparison betwixt the after-expectations of a Pious man, and those things which our worldly persons call present Enjoyments; how for the little spangles of their pride, they are so taken with its rustling Pomp, they reject Glory that can never wither, fade, or sully; forfeit the being cloath'd upon with Immortality. How they lose all that everlasting Heaven means, for little things that go by in a Whirlwind; come in storm and so they passe away; refuse immortal *Hallelujahs* for a Song, cast away solid Joyes, and an Eternal weight of Blessednesse for froth, for the shadow of smock.

D Perchance this may be said for them, the nearness of the object does impose upon them, they choose something in present rather than dry future hopes. But then when that advantage too lyes on the other side, their Choyce hath no Temptation; when the Pious mans possessions are in hand, the others onely in desire; in view indeed they may be, he does catch at and pursue them still: But the hinder Wheel of the Chariot that presses and with larger turns and rowlings hastens after, may as soon hope to overtake the first, as that man reach a satisfaction; still it removes, and he does onely heat his appetite in posting after it, onely get more desire. Now 'tis prodigious that these great Men of Sense should be men of such Faith and Expectation as to trust and hope in things that have so constantly, so daily mockt their confidences and desires, yet be not only Infidels to all Gods blessed

## Serm. VI.

preparations which they have nor reason nor Experience against, but also have no sense nor relish of himself in present : *Not tast nor see how gracious the Lord is.*

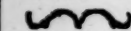
'Tis said, that the desires of Earthly sensual things do make the greatest part of the Torments of Hell : Now though this Doctrine be false and pernicious, yet 'tis plain that Torment must attend strong passions, and most infinite desires which are radicated in the Sinner's heart, and which he carries hence and cannot there deposite, and to which yet satisfactions are impossible, against his knowledge to be mad, to have what he knows all the world cannot make it possible for him to have, this tears his Soul. Affections, these that may be said in some sense to fulfil some of the expressions of the Torments of that place, their Envy makes the *gnashing of their teeth*, and their *Desires* are their *Vultures*. Thus *Tantalus's* ryotous hunger that does gnaw his bowells, is his *Worm that never dyes*; and his intemperate thirst his *everlasting burnings*; and his Water that he cannot reach or tast of, is his *Lake of fire* without Metaphor; So that desire alone without its satisfaction, is so much of Hell, and yet this is the worldly sensual mans estate exactly here on Earth; for he hath nothing but *desires and lusts*; and his condition is not easier at all, for how is *Tantalus* more wretched than a *Midas*, or than any covetous wretch, who in the midst of affluence and heaps, hungers as much as *Midas* did for *meat* and for *Gold* too, and can touch neither for his uses? so that the Worlds delights are very like the miserys of Hell, and men with so much eager and impatient pursuit do but anticipate their torments, and invade Damnation here.

And if the case be so, sure there is no great self-denyal in our *Psalmist* here, when he resolves to *desire nothing upon Earth in comparison of his God*: 'Tis no such glorious conquest of my Appetite to make it not pursue a present Hell, and an eternal one annex to it before a Saviour: Yet the world does so.

Some there are that desire Money rather; and although when *Judas* did so, this desire could not bear it self, but cast all back again; and though it did disgorge, it burst him too; the Sin it self supply'd the Law, and his guilt was his Execution. Yet this will not terrifie, men will do the like, betray a *Master*, and a *Saviour*, and a *God*; onely not for so little money peradventure. Others, when the Lord paid his own Blood for their Redemption, yet if their wrath thirsts for his Blood that does offend them, their revenge makes their Enemies the sweeter blood, though their own Soul bleed to death

- A death in his stream. To others the deservings of the partner of an unclean moment, are much greater than all that the Lord *Jesus* knew to merit at their hands or purchase for them. And it is no wonder they are so ungrateful to their Saviour, when they are so barbarous to themselves, as to choose not to have present Divine Possessions rather than not suffer the vengeance of their own Appetites; choose meerly to desire here, though that be to do what they do in *Hell*, rather than have in *Heaven*. O thou *my Soul*! if thou wilt needs desire, propose at least some satisfaction to thy Appetite, do not
- B covet onely needs thirst for a *feaver*, and desire meerly to inflame desire and Torments: But seek there where all thy wants will find an infinite happy supply, even in thy Saviour; covet the <sup>a</sup>riches of his Grace and Goodnesse, thirst for the <sup>b</sup>fountain opened for transgression, for the waters of the well of Life, desire him that is <sup>c</sup>the desire of all Nations; yet why should we desire even him? when we have him in *Heaven*; and we have nothing upon Earth left to desire, but that God who hath exalted him unto his Kingdom in *Heaven*, would in his due time exalt us also to the same place, whither our Saviour Christ is gone before. To whom, &c.
- C

Serm. VI:



<sup>a</sup> Rom. 2. 4.  
<sup>b</sup> Eph. 1. 7.  
<sup>c</sup> Zech. 13. 1.  
<sup>c</sup> Hagg. 2. 7.







## SERMON VII.

## VVHITE-HALL.

*Third Wednesday in LENT. 1664.*

MARK I. 3.

*Prepare ye the way of the Lord.*

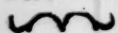
A



Shall not break this single short Command  
 afunder into Parts, but shall instead of  
 doing that observe *three Advents* of our  
 Saviour in this Life, before that last to  
 Judgment: For each of which as it must  
 concern us, there must be preparation  
 made by us. In pressing which I do not  
 mean to urge you to do that which none but God can do,  
 \* *It is not in man to direct his own wayes*, much lesse the  
 Lords; <sup>b</sup> *The very preparations of the Heart are from Him.*  
 Therefore supposing the preventings of his Graces, I shall  
 subjoyne,

a Jer. 10. 23.  
 b Prov. 16. 1.

## Ser. VII.



subjoyn, that the Comporting with those graces, the using of his strengths to the rooting out of our selves all averſation to Virtue, and all love of Vice; and planting other inclinations, even Reſolutions of good life, is the onely thing that can make way for Chriſt and for his benefits.

Now of thoſe Advents, the

First was, when he came Commiſſion'd by God to reveal his Will, to propoſe the Goſpel to our belief, the coming of Chriſt as a Prophet, which particularly is intended in the Text. *The beginning of the Goſpel of Jeſus Chriſt, as it is written, prepare ye the way of the Lord.* The

v. 1, 2, 3.

a Iſay 63. 1, 2.

Second was, that coming which the Prophet Iſay did foreſee, and in the aſtoniſhment of Viſion aſkt, *Who is this that comes from Edom? with dy'd garments from Bozrah, travelling in the greatneſs of his Strength? Why is he red in his Apparel, and his garments like him that treadeth in the Wine-ſat?* And it was the proſpect of him when he came to tread the Wine preſs of the Wrath of God, to Sacrifice himſelf for us upon the Croſſe, his coming as a *Prieſt*. The

b Mat. 3. 2, 3.

Third is, when he comes to viſit for Iniquity, coming coercively as a *King* with his *Iron Rod*, to execute his threats on the rebellious; thoſe *that will not have him reign over them*: This coming alſo was conſidered in my Text; for in the parallel place of S. Mat. it is ſaid, *Repent, for the Kingdom of Heaven is at hand, for this is he of whom it was ſpoken by the Prophet Eſaias ſaying, the Voyle of one crying in the Wilderneſs, prepare ye the way of the Lord.*

For each of theſe in order, I ſhall ſhew you what prepares his way, beginning with the firſt, His coming as a *Prophet*, appearing in the World to reveal his Father's Will, the Goſpel.

Now the Preparative for this Appearance is diſcovered eaſily; we find both in this Chapter, and the parallel places, that John came to make way for it by the *Baptiſm and Preaching of Repentance*; and it was Propheci'd of him, *that he ſhould go before him in the Spirit and power of Elias, to turn the hearts of the Fathers with the Children, and the Diſobedient to the Wiſdom of the Juſt, (to the minding of juſt things) ſo to make ready a people prepared for the Lord, Luke 1. 17.* And this is a preparative ſo neceſſary, that the Nation of the *Jewes* affirm, it is meerly for the want of this that he does yet deſerr his coming: And though the appointed time for it be paſt, yet becauſe of their ſinfulneſſe and impenitence he does not appear; adding *c If Iſrael Repent but one day preſently the Meſſias cometh.* And it is thus far true, that though it hindred not his

c Talm. Hieroſ. Jaanith f. 64. 1.

A his coming, yet is hindred his receiving; although it did not make him stay, he made him be refus'd. I may lay all down in this Proposition.

Where there is not the preparation of Repentance, where there are not inclinations and desires for Virtue; if Christ come with the glad tidings of the Gospel, He is sure to be rejected; his Religion disbeliev'd.

If the Word of the Son of God might be taken in his own case, this would be soon evinc't, for when *He came unto his own*, they were so far from preparing his way, that they receiv'd him not; but did reject and would not entertain him as

B one sent from God; of all this he only gives this account, that he found no other opposition but from vicious humours. *Joh. 8. 43, 44, 45. Why do ye not understand my Speech? even because ye cannot bear my Word: There is of your father the Devil, and the lusts of your father ye will do; and because I tell you the truth ye believe me not.* As if he should have said, the reason why you do not regard me or my Doctrine, but reject us both, is not because my Doctrine hath not means to convince your understandings; but tis not agreeable to your inclinations.

C The Works that I have done to make my person be received, and my Words credible, are such as no heart how hard or blind soever can withstand; but the Doctrine I bring along is most unwelcome, ye cannot abide to hear it. Now as he that shuts his Eyes, or turns away his Face because he hates to look upon an object, may not see it though it be all cloath'd with day, as visible as Sun-shine; so your blindness proceeds hence that *ye hate the light because your deeds are evil.* Neither do you love to hear that which you have no mind to practise; and you will not be persuaded to believe that is your necessary duty, which you

D are not willing to perform; but will rather choose to think I do my Works by a confederacy with *Beelzebub the Prince of Devils*; although it be apparent that those Lusts which you will do, and which my Works and Doctrine come to drive out of the World; they are *Lusts of the Devil*; and *I, because I tell you the truth, truth I confess somewhat severely; and not so agreeable; therefore you will not believe me.*

E And is it not strange when nothing can be acceptable to the Understanding but as it hath appearance of Truth, and when truth comes with evidence and demonstration, though it be but speculative uselesse truth, yet it does seize and force assent, that yet Christ's truths, which did not want conviction, for they came to them with that infallibility which

Miracles

SHV VII

W

a Joh. 1. 11.

b Joh. 19. 20.

c Matt. 12. 24.



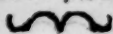
Ser. VII.

Miracles can give, should be therefore not believ'd because they were truths? not strange at all; for his truths were not for their turns, nor humours.

And therefore he says to them, *Matth. 21. 32. Ye repented not that ye might believe them.* As if they assented not with their Understandings but their Appetites: And we our selves have seen too much unhappy evidence of men, whom *Libertinisme* hath made *Antimonians*, whom a desire of being loose from duty hath made *Solifidians*, of them whom *sensuality* hath made *Atheists*; men that become Profelytes to their Lusts, the converts of their base affections.

And we cannot expect it should be otherwise. For certainly that men who are averse to the duties of Christianity, and cannot bend their minds to the observance of that which Christ commands, should not care to believe they are his Precepts or their duty is but very natural, they were unwise should they do otherwise; it being far more reasonable to deny the duty and obligation, than granting both, to trample on that obligation which they do acknowledge, and to renounce that Duty which they do confesse. Is it not far more prudent to believe that there is not a God that does regard our foolish actions here below, (which are not more worthy or more likely to enter into his considerations, than the buzzings of flies into the notices and observations of a Statesman;) then if we do believe one does severely mark, will take a strict account of, execute a vengeance for them, yet not incline our minds to leave them? if we did suffer this belief to creep into our minds, to lye close unto our hearts, sure it would fret off our averiness to Piety and inclinations to sin; we durst not entertain them both together, these thoughts would prove very ill company; they would distract and tear the mind, our Souls would tremble and disjoyn, and we be sure to put one of them off.

*a Acts 24. 25.* Covetous and Adulterous Felix when he began to think that *S. Paul's* Sermon of a *Judgment to come* might be true, straight he began to *shake*, and then immediately to turn the Sermon off, *bid S. Paul depart till another time.* Nor can there any other reason be assigned for this; for in the Systeme of Christs Religion there is not any thing but is so suited to the very Constitution of a rational being, that the Soul would instantly imbrace and suck in; if the prepossessions of vices, which the mind will not resolve to part with and repent of, did not infect, taint the palate with prejudices, did not keep out the belief. For the morality which it enjoyns did long before the birth of this Religion make its way into the Tenents



A nents and the Faith of every Sect of whole Mankind, it broke through all the oppositions of corrupted Nature and deprav'd habits; nor could all the Devils arts ( who then govern'd the World ) stifle or quench the Light of Reason, which through all that darkness did discover such deformity in Vice, such strict agreement betwixt that which we call Virtue, and a rational Creature, that they accounted it, and truly, the essentiall duty of his nature; he that was wicked was reputed false to his own being; as great an aberration from, and contradiction to Nature, as an *Animal* that were *insensible*, or as *cold fire*.

B In this all the most distant Factions conspir'd in despite of Principles. The *Stoick*, who by fettering all Events, all Consultations and Designs in the lines of inexorable Destiny does seem to make all Virtue worthless, all endeavours towards it uselesse, yet requires it with as strict necessity as his Fate prescribes with; his reasons are as ineluctable as her Laws. Nay he does seem to break his *Adamantine Chain*, to make way for this *Chain of Virtues*, though his *Jupiter* were bound by that, yet for the sake of these he leaves τὰ ἐν ἡμῖν, our appetites, and actions in our power, ἐπὶ ἡμῖν γὰρ ἡ ἀναγκὴ ἐστὶν ὑπ' ἄλλων, ἐπὶ πολλῶν, that so there may be place for doing well while it is in our choyce, and we are free to do it. And on the other side, the greatest enemies to their necessity and to choyce too, the Sect that made all actions and things in the whole world to be, not effects of any Agent that intend- ed them, but merely *sports of Chance and matter*; who taught that their own souls were but the concretion of some Atomes casually met together without any direction and to no end; yet the great Master of it in his *Ethicks* would not suffer any of this blind Contingency to have to do in Humane actions, regulating them by strictest Rules and Laws, and in plain contradiction to his tenents ( from which our Age derives the most of their impiety ) although he held there was no God lookt on, nor after-life attended, none that did see, or would reward or punish any of his actions, yet requires highest Virtue, yea, and liv'd such too they say. In a word, many of them rais'd Morality to such a pitch, as if it had arriv'd at the same heights from whence our Christian Revelation did pretend to come. And there is nothing so peculiar to Christs Doctrine in the poynts of Morality, but you may find it recommended by the Heathen as a thing which no external obligation did impose, but the Law of their making did prescribe, which they read in themselves, and Christian Morality is but a fairer and more perfect Copy of the impressions

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of

Ser. VII.

a John 7. 17.

of Reason on our Soul, clear'd from the blurs and defects which they had been tainted with; but *Naturales Tabulae* Natures Decalogue, wrote by the Finger of the Lord: So that to quarrell with Christ for requiring it, is the same thing as to be angry with our Saviour because *the nature of the Fire is such as does require that it should burn*. Nay many of them were so sensible of the unhappy state of their Corruption, found so great pressures in themselves from the weights of their vicious inclinations, discerned so perfect an antipathy betwixt their being and their actions, that when with all the arts of Reason and the practise of their Philosophy they could not ease themselves, they went to *Sorcery* and *Magick* for a Cure, receiv'd Catharticks, and a discipline of purity from Hell, the Region of uncleanness; the Devil making them believe he would assist in casting out himself: Such were the stresse, the restlessness, the groans, the cry of Nature to be rid of its impurity. These poor Souls were mistaken in their Method; but if the Devil by those worships of his which they were us'd to, had not stopt the avenues, sure one would judge they had *prepar'd the way for Christianity*; there being no obstruction to it, nothing that can hinder its acceptance, but the low esteem and averfation of Virtue: For if men believe the Moral truths, they have no reason in the world to doubt the Supernatural, these being intended for the most part as encouragements to those other, as God's last attempts to kindle in us love of Virtue by such strong incentives; that, that wherein *Philosophy* was ignorant, and the *Law* weak, as having neither Promises nor Terrors equal to the force of our Corruptions, that the *Gospel* might effect, as having both to the utmost possibility of Divine Contrivance: Now this requires us to believe those Supernaturals mostly for this reason, by believing them to make us perform what it enjoyns. And it is apparent that because men would not do this, therefore they will not believe those. Shew me but any one that is sincere and strict in Christian duties that does doubt the Principles; if there be such an one he cannot doubt them long, not onely for *Christ's* Promise sake, *a If any man will do my Will, he shall know of the Doctrine whether it be of God*, he will soon know that Doctrine is from God that does prescribe such Godlike lives; nor onely for the *Churches* judgment, which did make *Synefius* a Christian Bishop before he did believe the Resurrection, upon that confidence they had of him by reason of his Piety: But in reason why should he that does embrace the Piety, disbelieve that which was propos'd to his belief onely to urge him to embrace, onely to

crown



Ser. VII.

a Rom. 8. 3.

- A crown that Piety? Indeed he that accounts his Vices but sleight tricks of wit, or folly; onely pleasant satisfactions to the desires of his Nature; (for he understands no nature but his carnal one) he hath no reason to believe there was a Passion of the Son of God, *by making him a Sacrifice for sin so to condemn sin in the flesh*; is not prepar'd to think that there is an Eternal weight of Indignation due and ready for it. He that hath but mean thoughts of Virtue, counts it onely *pedantry*, or as it were the *Flatus of the Mind*, making the *Soul Hypochondriack*, it is impossible that he should think God was
- B *Incarnated* and *died* to teach it by his Doctrine and Example, and to purchase graces to enable us to live it; or that there is a Resurrection to reward it, a Trinity engag'd in working out Salvation for it. I must confesse I would believe, that men perswade themselves that the reason of their disbelief is onely this, that these things are not testified sufficiently; because I find *the Man in Hell would have one sent to his Brethren from the Dead, to testify unto them of that place of Torments*, *Luc. 16. 28.* as if those Truths did want witnessing. But this is not because enough hath not been done for their conviction in the truth of Christ's Religion; for there is hardly any thing besides in the whole world that men believe; but they believe upon lesse grounds. The whole World was convinc't in such a manner, as that millions chose to dye rather than not confesse it; that many Ages prov'd but Centuries of Martyrdom unto that Truth; all Torments were more eligible than the disbelief of this Religion, which was confirmed so, that against all arts and power of Opposition, against the Wit and Fury of the World, though all the Subtlety, and and all the Strength of Earth resisted it, yet it overspread the Universe.
- C Besides it is most prudent to believe it too, for *if there be another World what then?* There was enough done therefore; but Corruptions suffer them not to attend to that which hath been done. And 'tis no wonder they should do so at this distance, for they contrasted with Christs Miracles when present; and they were so uneasy under the conviction of them, that rather than be prest so by the mighty power of his Works, they did design to rid themselves of him that wrought them, *Job. 11. 47.* you may find them struggling with his demonstrations to keep off the Evidence. *What do we?*
- D *for this man doeth many Miracles.* Yea, they do conspire against the Miracles themselves, and would put *Lazarus* also to death, because he was *raised from the dead*; they could not let the Evidence and the Conviction live, but they must murder that too. Nay more, as if the pertinacy of their pre-



Ser. VII.

a Luc. 16. 31.

b James 2. 10.

judices could do mightier Works than Christ, and could controul, and were above the power of his Miracles, it is said to have bound his hands, and *he could do no mighty Works at Nazareth because of it, Mar. 6. 6.* At least as saith Theophylact, *ἐν ἑσῷ, ἀπὸ τοῦ ὅτι ἐν ἐσῷ, he could not do them where men were not capable they should be done.* So that Christ did pronounce from Reason and Experience, *\* If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* Such an amazing argument might probably astonish, but would not convince, unlesse it met with honest inclinations; for after the surprize of it were over and had vanisht, then the corruption that Bosom Sophister, would stir, and goad, and urge incessantly; so that to ease himself, the Man must find out some crosse Scruple to weaken the force of that Evidence, and the *conviction* would vanish like the *Ghost*. And if we should examine the Experience of our selves and others, we should find that just according to the rate of virtuous inclinations and dispositions of heart to part with sin, so are men prepar'd for the belief of Christ; so are their cares and regards of his Religion: He that is honestly inclin'd opens his Soul to Christianity, for it speaks to his heart, 'tis right to the grain of his Soul, he looks upon the Promises as made to him, and layes them up as Gods encouragements of his inclinations, every thing in the Gospel fits the temper of his mind. And he that is but pretty well disposed, that loves Virtue for the most part, but does allow himself some one corruption, he alwayes hearkens to Religion where it sets it self against those Vices which he hates, but as to his own particular evil inclination there he is a little Infidel, cannot perswade himself that God will be so stern against a single pleasure, that one petty indulgence should be so considerable, that it should provoke to those extremities the Bible threatens; and can by no means believe S. James, *b that he that offends in one poynt thus, is guilty of all.* And they upon whose constitutions there are weights and Plummets, that incline them to some vicious courses, and by loose Education have those pronenesses of temper pamper'd; and by having their inclinations follow'd and indulg'd taught them to crave, then to get head and to command; and then by conversation with others that mind nothing but satisfaction of those bents of the Bruit part, that allow themselves all the desires of constitution, are come to swill the pleasures, profits, and the Honours that do wait on those practises: Or whosoever by whatever steps arrive at an habit of doing thus, and a great liking of them, and so to improbity

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A improbity of Heart, to utter averſations of the ſtrictneſſes of Piety, all which they have lived ſo out of : 'Tis known that not enduring to be bound up in thoſe narrow paths of Piety and Virtue, they burſt all the obligations to them; ſeek little things to cavil at, or to deride, hoping with thoſe their poiſon'd Arrows, through the ſkirts and the Extremer parts to ſend a Wound into the very Vitals of Religion; for they aim at the Heart, when they pretend to ſtrike onely the out Lap of its Garments; and to ſay all at once, grow down right *Atheiſts*. And though  
 B as once at *Corinth*, now again *the World by Wiſdom knows no God*; there being Skill and Manage in this Myſtery of Infidelity, and it requires Study, Wit, and Parts; yet they proceed juſt by the Method of King *David's Fool*, firſt, he ſayes in his heart *there is no God*, before he ſay it in his thoughts and opinions: He wiſhes it, and ſo comes to believe it, the *Atheiſme* is rooted in the Seat of the Affections, and it branches thence into the *Mind*, at leaſt into the *Mouth*, and finding Hell the greateſt check to their Delights, which they cannot determine with themſelves to leave and to repent of;  
 C therefore becauſe they will not quench it with their tears, they ſtudy how to put it out with Arguments; And meerly for this reaſon, that they will not live like Men, they reſolve therefore to believe that they ſhall dye like Beaſts. But alas! they muſt live for ever with the Devil and his Angels, if that *Chriſt*, whom they reject, does not lay hold on them, and reſcue them from thence as he is in his paſſage to his Croſſe, the next Way we muſt prepare for him; and my next part.

The Solemn dayes approaching will diſcover to you this  
 D Way, namely, the Paſſage from the Garden in *Gethſemane* to *Golgotha*; There you will ſee he does begin his Journey with the Amazements of an Agony, and ended it in ſomething like the horrors and the outcries of Deſpair; he travailed under ſuch a load as made his life gush out through all the parts of his whole Body, the weight of it did make his Soul faint by the way; and when he was upon the Tree, cruſht it out, made it expire ſooner than the ſtreſs of Nature would have done, and forc'd it to burſt out away in Prayers and ſtrong Cryes, that ſo he might ſooner eſcape from under that ſad preſſure. And then do but conſider and look on  
 E him under that representation which *S. Paul* does ſhew of him, how all that time that he was creeping under that dire burden in that dolorous way, he was meerly preſſing on with all the haſt he could to overtake us in our courſe, and reſcue

Ser. VII.



a Plal. 14. 1.

## Ser. VII.

a Psal. 139. 15.

b Luc. 23. 28.

c Luc. 22. 43, 44.

rescue us from Ruine. For that *Journey* was a *Race*, and we the prize. Κατελήθην, *I have been laid hold on*, saith he, Phil. 3. 12. laid hold on in the *Agonistick* sense, as in a *Race*, he so expresses it: And that he was laid hold on by these sufferings, the Epistle to the *Hebrews* does evince; καταδούλας κατήλαβεν saith *Chrysostome*, in that Way he pursued me till he catcht me; his Agony was but his strife to overtake me, his Sweat the issue of his Race: When he came down from Godhead in his Incarnation, he pursued us then into our *nature* he laid hold of our *Flesh*, and followed us from Heaven to the *lowest parts of the Earth*. But when he went thus to his Crosse here, he pursued us then into our *guilts*, he laid hold of our *sins*, and took them up and bore them on the Tree, then he descended into Hell to follow us. This as it was formally done once for all, so in its virtue, influence, and blest effects, 'tis still in doing, as to thee, and me, and all of us; and the approaching Season is to represent it so. Now sure we need no motives to prepare the way for him who runs that he may obtain our Salvation, who though he laboured under such a dismal burden, yet still presses on to catch us, so to rescue us from sin and Hell: If he think fit, and can endure to strive thus, I will make all ready, and stand fair to have my guilt seized from me, and to be laid hold on for my Blessedness, to be the Prize, the Crown of all Christ's Agonies, that which he thinks worthy with so much struggling to contend for.

Now the same Preparation is required here, that made way for his other coming, that is, Repentance, in one word, a disposition and sincere desire of heart to part with every evil and corrupt affection, to quit every sin. Sin lying in the way made it so dreadfull, God laid upon him the iniquity of us all, and that weight threw him prostrate on the Earth, and sunk him into *Admiration*: And yet if any were more galling, 'twas the weight of those that were clog'd with Impenitence, this was more heavy, more afflictive to him than his Crosse. To bewail this and the issues of it he left off to consider his own Sufferings and required others also to do so, *Weep not for me, weep for your selves*. And sure it was for want of such Tears to dilute and temper his sad Potion that his Cup was so amazing to him: It was for this the *Angell* that came from Gods presence to comfort him, left him still in Agonies, could not do it, because the joyes and comforts of that presence are at sinners that Repent, Luc. 15. 10. And God himself in *Hoseab* seeing *Ephraim* would not reform cries out, *Consolatio abscondita est* ab

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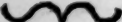
E



A *ab oculis meis* : <sup>a</sup> *Comfort is hidden from mine Eyes* ; so the LXX. also. Now they that refuse to do themselves this Honour that the Angel could not do, to comfort their God in his Agony, how will he <sup>b</sup> *ease himself on them* ? <sup>c</sup> *How will he laugh at their Calamity* ? be comforted in their Destruction at his coming as a King in Executions ? the next Way that we must *prepare*, and my last Part.

A Progresse this, I confesse, that is not usual to our King, nor is according to the Method of his Government : God call'd it his <sup>d</sup> *strange Work* under the Law, and much more is it so under the Gospel, when he Governs by the Law of Faith : For <sup>e</sup> *Faith being the evidence of things not seen*, shews us Rewards and Punishments not present, but at distance, out of sight, in the World to come, to keep us in our Duty. And then why should the *Ax be now laid to the Root of the Tree* ? when as there is to be an universal Conflagration, *where every Tree that beareth not good Fruit shall be cast in* ? And upon this we see events do not discriminate deservings, things happen to the good and bad alike ; we may have *seen the Wicked in great Power, spreading himself like a green Bay-tree* ; like a triumphal Garland, as he were all Ensign of Victory, all verdant spreading Conquest. Yea, and when *the Ax is at the Root of the Tree*, we know not whether it designs it for the *Temple* or the *Kitchen*, to make a *Fire*, or to make a *God*. The Day that cometh shall declare all, when the delay both of Rewards and Punishments shall be compensated with interest : And it does scarce seem equal to inflict them twice. But yet O Lord ! in dayes when *Scoffers* appear, <sup>f</sup> *that walk after their own lusts, and say, where is the promise of his coming* ? For except that the Fathers fell asleep, some men are dead and others risen in their place, all things else continue as they were from the beginning, there alwayes were vicissitudes of Flourish and Decay in every Nation, and in these things there are no footsteps of a Providence or Judgment : In dayes when men resist and deny thy Hand because they do not feel it ; and since thy Judgments are removed out of their sight, defie Thee too, and dash thy self out of the world ; in such dayes 'tis but just that thou shouldst come to their conviction, and confute them with thy Judgments into Ruine. And truely since it must be horrid provocation that makes him come beyond the compass of his Covenant to Revenge, the executions are mostly very fatal, as if they were what they seem to prevent, the last Day, and the final Doom upon such Nations. For to the *Jews* they look as if they had

Ser. VII.

  
a Hof. 13. 14.  
b Isa. 1. 24.  
c Prov. 1. 26.

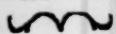
d Isa. 28. 21.

e Heb. 11. 1.

f 2 Pet. 3. 3, 4.



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had fulfilled all that the Prophecy was mistaken to foretel, and were as irreverfible and utter as the Sentence of the Day of Judgment.

Now to prepare for fuch Approaches of the Lord our King, there is one onely means, that is, refolving Fealty and Allegiance to him, and that not formall onely, or but idle Homage, but renouncing all Confederacy with his Enemies, Sin, and the Devil, and ferving him with all the heart and all the ftrength. For he is that King in the 19. of *S. Luke*, who did not onely caufe his contumacious Enemies, *ſuch as would not have him to reign over them* to be flain before him, *v. 27.* making his way over their Necks whoſe Hearts he could not ſet up his Throne in; nor did onely caufe thoſe Servants who were ſo far from preparing his Way, that upon confidence *he delay'd his coming they ſmote their fellow Servants, and did eat and drink with the drunken*; were unjuſt to others, and indulg'd themſelves in all licentious living, caufe them to be *cut aſunder, and to have their portion in the Region of weeping*, where theſe intemperate ſhould have onely tears to drink, and for their ryots onely gnawing of teeth, Teeth ready to revenge their former Luxuries on themſelves, gnawing as to devour one another, *Matth. 24. 48.* But he is that King too that Executed *Sloth* as well as *Treaſon*, in *Matth. 25. 30.* who having given one a Talent, truſted him with abilities of doing ſervice in the ſtation he had put him, which for his not endeavouring to do, though he corrupted not his faculties, becauſe he buryed them and did not uſe them, but indulg'd to idleneſſe, condemn'd him therefore to *utter darkneſſe*, to the proper Manſion of the ſlothfull, all whoſe time can be nothing but *night*, ſince his whole Life is but as ſleep. But in a word, *S. Matthew* hath ſaid all, *Repent, for the Kingdom of Heaven is at hand; as it is written, prepare ye the way of the Lord.*

And here to ſtop, and to reflect at once upon our ſelves and this which hath been ſaid: And firſt, on this *laſt way* by which he comes as a King in Executions.

Here I cannot but take notice, that we have ſome that do deſign and act among us as if they were *this King's Harbingers*, his *Pioneers* rather, to prepare the way for his invaſion on us; or were his *forlorn hope* ſent out to give the onſet of his Executions, and were ſure of *Him* in the *reſerve* to ſecond them: Truly their Threats and their Attempts are big and Insolent, and moſt mens expectations are not very comfortable.

To

A To say with some, this Confidence of theirs is built on the non-execution of the Laws ( which seems sleighter than in the old Comparison of Cobwebs ) for notwithstanding their fine close contexture, there are holes left for spiders to creep through; and not the great Flyes onely, every rustling and befriended sinner whether by his Money or Relations, but the lesser too, now they have learnt to fly in Swarms, break through, to say that were a Complaint out of my sphere.

B And truly when I think on the temper of their fury, how it is hardned in the fire of Execution, charges Death not onely in the Field, but on the Scaffold too; I must needs think it hath some stronger Ingredients, and there is something of Religion in it.

Now really there can be nothing else of that but an opinion of the great defection of Vertue in their Enemies: Open Prophaness, publique Licence, living without fear of God or Man, makes them look upon them as men designed for excision. Achior is said to give this counsel to the Captain of the Host of Babel, when he went against Judaea.

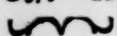
C *My Lord and Governour, If there be any Error in this People, and they sin against their God, let us consider that this shall be their Ruin, and let us go up and we shall overcome them: But if there be no iniquity in the Nation, let now my Lord passe by, least the Lord defend them, and their God be for them, and we become a Reproach before all the World.* And sure that they who when they were a formidable Body, furnished with Principles as bad as now they can be, and with Weapons too; and fleshed with Victories and mischief, should at once depart from these advantages, quietly lay them down and all their Interests; and now when they are scattered and disurnished, destitute of every strength but what our selves afford them, that they should make Attempts which no Courage can sustain, nor Reason countenance; all this I say, admits of no account but this, that they who were amazed at Gods exertings of himself, when they saw him appear so visibly on our behalf, and lookt upon us as a party purified in the Furnace of Affliction, and the dross and scum gone out of us; ( for we had some Reputation then: ) Now seeing the return we make to God, as we had been delivered to commit Abominations, they are grown confident God is engag'd against us, that we have fill'd up our measure, have been Fatted for a Sacrifice and are ripe to bleed: And if our supineness give them Weapons, and our iniquities give them

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Ser. VII.

a Judith 5.  
20, 21.

Ser. VII.



a 1 King. 21.  
29.

them Courage, there are enough will count our slaughter an Oblation to the Lord. O! give me leave to contradict the Counsel of my Text, *prepare Not this way of the Lord*, do not thus make ready for his coming by provoking him to hasten it in Fury; rather Block up all Passages and stop his March; you have wherewith at hand; The dutys you are now practising, those of this Season, *Humiliation and Amendment*, are Barricadoes strong enough against him, he cannot break through them. He had sent out his Executions against *Israel*, and *Ahab* did but Fast and put on Sackcloth and they straight retired, were beat off for a whole Life, *a Seest thou how Ahab humbleth himself? because he humbleth himself I will not bring the evil in his dayes.* The habit of Repentance, if Piety and Vertue get but Countenance, it will divert him in his March; and it must needs, for it prepares his other way, that to the place of Expiations; to the Throne of Grace, his Crosse; the Second thing.

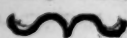
And should we not prepare his Way to that by our Repentance, we were false to our own actions that pretend to do it, unjust to the time that calls for it, but most unkind to Christ and to our Souls.

When in that fatal race, and under all that load he did stretch and presse on so to lay hold upon us, to seize our sins and Sacrifice them in himself, that then we should retain them, should not let him have them, but cling to them still; that when he was upon the Crosse with naked Breast and open Arms, as it were ready to receive all wounds sin could inflict, and every wickednesse of ours had a stab at his Heart, that we should still reserve the envenom'd Ponyard, keep the malice of the wickednesse to Crucifie Him to our selves afresh, and kill our selves also for ever! That we should suffer him to swoone and Dye under the burden of our guilt, yet we our selves resolve to keep and not to quit the guilt! For do not you deceive your selves, Christ did not take away the guilt of any one sin, from any man that does not part with it, but still retains the sin; that would imply a contradiction: Such men are so far from preparing the Lords way to his Crosse, that that whole Journey was to them in vain: They will not let him have their sins to bear upon the Tree, deny their Priest a Sacrifice for them when he was going to the Altar.

Indeed they that come to the Celebration of his Passion thus dispos'd, plant troubles in his way to his Crosse, and make it more grievous; yea they obstruct his passage thither even when they wait upon him to it: Those that come with indevotion



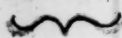
St. Wif.



- A indevotion to attend that sad Procession, such as they usually go to their Prayers with; these are so far from making his Way smooth and easie, that tis they that throw him in that Journey prostrate on his Face, and cast him into Agonies of Prayer, so to expiate and instruct their little sense of that to which such Sufferings were due, and which must have such deprecations. They that come thither with their swelling scornful Prides and their Ambitions, lay Hills in his way, and when he is so heavy laden and so weak, they make him climb up Precipices, whence their Scorns too throw him down again with his Cross and Incumbrances upon him.
- B All these heights must be levell'd and the Mountains be brought low, if we prepare the way for him. The Gaudy people, they that spend the severe hours of this sad Season, and of preparation for that Passion in the Arts and labours of Attire, that mortifie and punish themselves only in cares and in Contrivances to make and dresse up Beautys, and the study of these enters with, thrusts out the grand concerns of their own Souls, and the employments of this time, even which they are about: These doubtlesse are attir'd in Funeral conformity to wait upon him to his Crosse, on which he had no other dresse but the rags of his own Skin. Come they not rather to expose his nakednesse, and shame him from themselves, that so he may go by and not take notice of them in his passage, nor be concern'd for them in his Sufferings? The Hypocrites either to God or to their Brethren, that have onely the Ceremonies, the Civilities of Honesty or Religion, make shew of both, but yet are false to God, and insincere with Man, cruelly betraying or deluding, yea entraging those necessities which with fair speeches they pretend to smooth and salve; they act over again the treacherous malice of his Persecutors, who under the kindness of the Cup of Consolation which was given to them that were Condemn'd to Dye, namely, *Wine mingled with Myrrhe* to cheer the Heart and cloud the Understanding, and so lessen sense of Suffering, in scorn and mischief gave him *Vinegar and Gall*, which though it counterfeit the other taste, serves onely to prolong life for more future Torment. The Swearer stabs him all along his Journey; and the Men of Black Designs and Malice, they pour Venime in those wounds.
- E But why stand I thus to enumerate particulars? All such come not to the Redemption of the Day, but onely to the Scene: Amidst other like Entertainments of this Holy severe Time which the Theater affords, they come also to see the *Tragedy of Jesus*, to behold the dead march to *Golgotha*,



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indifferent and unconcern'd in that (as in the rest) whether there were such a procession in earnest, or whether he did come at all indeed; which casts me on his other coming, the last thing, his coming in the first Revealing of the Gospel.

And here I hope I shall have no reflections to make as to preparing for this coming. Christ certainly did find his Way prepared so to this Nation, that we believe he was more early entertain'd in it, than almost any where in the whole *Gentile World*: And ever since his cares for it were so particular, that they, who would fulfil the Revelation in this Church, seem to err with some reason, when as his regards were so peculiar for this, as if he had not concern'd himself in any other. And sure none other ever had so long, such opportunities and advantages; so that I cannot press you to prepare the Lord's Way, since he is among us. *Righteous art thou O Lord!* and wonderful in thy Mercies! yet if I might plead with Thee concerning them, I would enquire what hast thou done here all this while after thy so long abode among us? what are we the better? The last attempt of God to reclaim Man, when he had shewed the world all other means were fruitless, was by Thee His Son! by whom he did convey all the full measures of his Graces; and now what effect of these is there in us? Shew me how all this care and cost hath made us be more just, sober, or chaste; in any way more virtuous than those Heathens whose Religion came from Hell? We find Thee saying, *"I beheld Satan as Lightning fall from Heaven"*, his Power vanishing like that which does but flash and perish, never can be recollected. But alas! that falling flash hath kindled foul heats that will break out into Fire and Brimstone. *Idolatry* 'tis true, is profligated hence; the Devil is not worshipped as he was with a Religion of Impieties, Uncleanesses, Drunkenness, and the like: But yet the same things are now made to consist with thy Religion, as well as with that of the Devil, and we can do all those things and be Christians. Some, as if their Profession were a Charm which made them shot-free from Gods threats do they what they will, they will adventure any the most desperate Impiety and choose Damnation in a sin, and yet believe, be confident, and so secure. On others it does work indeed the *Form of Godliness*, makes them such perfect *Pageants of Religion*, that they oft fall in love with their own *Vizour*, and please themselves as if their dress were Nature, while yet under that form there are the greatest fallacies, and black treacherous designs, the most unjust and

2 LUC. 10. 18.

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a Voyage of  
Moses Pinco  
chap. 19.

- A and Bloody practises that even make the Form of Godlynesse look dismal; and yet all this joyned with so much *superstitionnesse*, with such difference to Christ, that you would say the Pharisees were now all of Christ's side. And is this all the Lord came hither for? to be a Sanctuary for the prophane, a Cloak for Hypocrites? Give me leave to relate a Story I have read of four or five Vessels of Portugals who were shipwracks to the drowning of almost five hundred men, onely fifty three escaped, and they were left naked and hurt upon an Island Desolate, as the Israelites Wildernesse, which needed the same Miracle to sustain them, and found the like: For God as it were rained Fish upon them; and so did that which kept them alive, till at last they espied a large Boat of Chineses making to the shore to take in Water in that Island, and the people coming all to Land for their refreshment; which they seeing, resolved to make themselves the Masters of their Boat and Goods, and go away in it: A man would have thought their own sad state in that Land of Desolation, should have taught them Compassion; at least Gods Mercies to them should have taught them Justice to others. But when men have received great signall instances of Gods Protecting mercies, they think then that they are his Favourites, and then they may do any thing: They therefore get into a Wood near the shore and Boat, and it was ordered among them, that when the Captain should pronounce Jesus three times, then they should run out of the Wood and seize the Vessel.
- D Lord! would not such a word be a Spell and Charm against unmerciful, inhumane, and unjust Designs? would it not exorcize all impious Contrivances? It is no new thing to preface mischief with an holy Name, and bring in Jesus in the Prologue to Iniquity; to talk of God and act the Devil. They seiz'd it, and driving from the Land, left the true Owners of the Vessel to possess their misery; Being secure, they searcht and found no person in it but a Child of thirteen years of age, and they fell to what Victuals they met, and having eaten, with hands lifted up they praised God solemnly, and then proceeded to cut out and share the Silks and Riches of the Vessel: The Boy seeing all this, and drown'd in Tears would not be comforted by them, who promised him all friendly usage; but he desired rather to go Dye with his Father than live with such wicked people: Being reprehended for that speech, Would you know, said he, why I said it? Because I saw you when you had fill'd your Bellies praise your God with hands lift up, and yet for all that, like Hypocrites, never care for making restitution of what you have stolen, but be you sure that after Death you shall feel the

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*the rigorous Chastisement of the Lord Almighty. The Captain admiring would needs perswade him to be a Christian: Whereunto earnestly beholding him, he answered; I understand not what you mean, declare it first, and you shall know my mind: And being told by them of the blessed Authour and the purity of our Religion, what God did to Redeem us from our sins, and what holy Laws he hath left us: With Eyes and Hands lift up, he weeping, said; Blessed be thy Power O Lord! that permits such people to live on the Earth that speak so well of Thee, and yet so ill observe thy Law as these blinded Miserables do, who think that Robbing and Preaching are things that can be acceptable to thee: And so return'd to his Tears and obstinacy.*

To see the strictnesse of the Christians obligations, and the loosenesse of their Lives, to see their Practises dash against their Professions! 'Tis such a thing as makes them be the Scorn of honest Heathen Children. And is this all that men are required to prepare the way of the Lord for? Is this all he can do after so many Centuries of the abode of him and his Religion among us? While there is no more of his influence appears, I must suspect he is not here, *the Lord is not among us*, but is gone. And certainly if it be possible to drive him out, if there be any Art of doing that, we have Professors of that Mystery, and the Drolls are they. That men should sin against him by transgressing of his Laws is no wonder, for there is invitation to it in the Blood: That some did count him an Impostor is not strange, they had not met it may be, with means of Conviction, or were prepossess'd with prejudice; but while men own his Person and Religion, to have a God onely to make them sport, as it hath no temptation, so it hath no measures of its Guilt: *Atheisme* is an honest refuge from this Vice; it being much more sober and rational to think there is no God, than 'tis to make a mock of him whom they professe to be so. This is indeed to prepare his way to his Crosse, for so the Jews and Souldiers did, they put a Scepter in his hand onely to take it out and smite him with his Scepter; they bowed the knee and cry'd Hail King, and so humbly spit in his Face, and they put a Crown, but 'twas of Thorns, on his Head; thus they Worship'd him in scorn and Crucified him with his Dignities. And so we serve Religion: When we would have a Scene of Mirth, that must be put in a ridiculous disguise to laugh at, the Son of God must enter Travesty, and our Discourse is nothing but the Gospel in Burlesque. And is it not time for him to retire? But O prepare not this path for him to go away in. The Heathens thought it much more possible to Chain their Deity, than to be safe if

A if he were gone, Any the strangest contradiction is more easie, than Security without him. Now if you but make up *S. Peter's Chain*, that will hold your God sure : \* *Add to Faith* ( that's the first Link that unites us to him, ) *Vertue*, and to *Vertue Temperance*, and the other Graces nam'd there. If he were going ; yet b *Return unto me, and I will return unto you saith the Lord* : It you do but prepare to meet him in the Dutys of this Season, you are sure to find him at his Crosse : and if we do but lay hold on him there, and by the mortifications of a true Repentance partake in his Death ; He that is *the Way and the Life* will through that dust and ashes from that Death, make a way for us to his eternal Life.

To which, &c.

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a 2 Pet. 1. 5.

b Malach. 3. 7.

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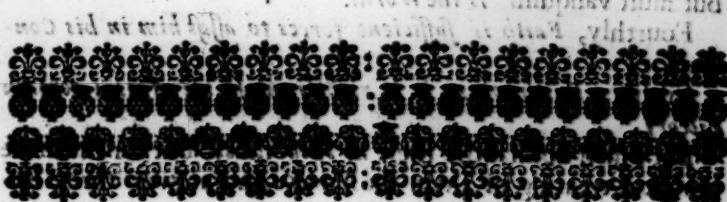
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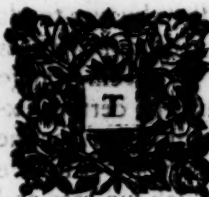
SERMON VIII.

VVHITE-HALL.

October 9. 1664.

JOHN VI. 4.

*This is the Victory which overcometh the World, even our Faith.*



These Words, though they explicitly make only one single Proposition, yet they imply several.

First, That the State of Christianity is a State of Warfare; He that is born of God must fight we see, for he must overcome; Which is the

Second; In this War he must not satisfy himself with being on his Guard, defensive, looking to secure himself, but he must Assault and Conquer; nothing else will serve his turn but Victory.

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Thirdly,

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Thirdly, *The Enemy* which he must have no Peace with, A  
but must vanquish, *is the World.*

Fourthly, *Faith is sufficient forces to assist him in his Conquest.*

Fifthly, *Faith where it is rightly made use of is a certain Victory.*

But I shall not handle these in *Theſis* thus, but for the more practical treating of them shall make and answer three Enquiries.

First, What the way is that the World does wage War in? where its Strength lyes? and how it manages that force so as to get advantage over men? and how it does improve each such advantage till it gets a perfect Conquest? B

Secondly, what the strengths of Faith are? how it charges, breaks the forces of the World, and does enable the Believer to overcome?

\* Thirdly, how far the Believer must pursue his Conquest? what must be the measures of his Victory? that he may know how to vanquish it so as that the World may not rebell again; not do like *Joash* smite three times, then leave, but Smite untill he make an end of danger: Having answered these, I shall endeavour to apply all to our selves. C

Now for the better handling of the first of these, I must shew you how the Will of Man may be attacked and taken.

To which purpose I observe, that whatsoever liberty there is in humane choice, yet every appetite seems in some sense determin'd in its tendencies to fix on that which appears simply best for it; for that instant which it chooseth in; I do not say that whensoever Reason peremptorily concludes a thing is best that the Will is determined instantly to that; for by a too unhappy evidence we know, that if the lower Soul does but beckon the *Will* another way, she can suspend and stop her prosecutions, and too oft finds cause to go along with that against the dictates of the Mind: But this I say, that in her last Executive Determinations she alwayes tends to that which hath the fairest and most vigorous appearances of being best for her at that present time. If it seem strange how, since the Understanding can account the certain expectations of an happy everlasting life much better for the present, than a momentary worldly satisfaction: (for we have our Rules and our proportions by which we rate and choose Reversions rather than Possessions; and those of the other World exceed these beyond all the measures of proportion, and the Understanding does inform impartially of this:) How then if the *Will* can let those go and take these D

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- A it can be said alwayes to chooe the better for the present? if it may be said to do so though it let those go, then by what wash or Chymick Artifices does she blanch or paint these so as to make them look better for the present? Now we may discover how these both may be, if we onely reflect upon the manner of the actings of our own Souls. Where the things that stand in competition for our choice are both of the same kind, and have one common measure of their good or ill; (as for example, are both painful, or both profitable, or delightful) and no consideration of any other motive comes into the Ballance; here the *Will* must needs chooe the best, refuse the worst. For meerly out of aversation to pain to run into the stronger Pain, avoyd the lesse; or out of Coveroushessie to refuse greater Wealth; or for delights sake onely to preffer that which is lesse delightful; are practical contradictions. Where the objects are of different kinds, one for example, profitable or delightful, but not without sin; and the other Vertuous, and spiteful Reason taking Vertues part, suggests the motives to it, Gods Commands, his Promises, and Threats; here, though the inferiour faculties prostitute all their baits, they cannot equal those proposals to the *Will* 'tis true; yet by their importunacies still pressing her, goading her by their stings, they can and do prevail with her to call the Understanding off from her attention to those other motives, and employ the thoughts upon the present object that does importune her so, and which by the agitations it does cause within the sensual part, puts the mind in disorder presently, distracts the thoughts, then seizés them; so that the Understanding being now intent to this, the better motives are let go and sink, and then the onely ones in view are those of sense, which straight the *Will* rushes into the imbraces of, and the other being vanisht and no better than appearing, 'tis plain in those she fixes on the best. But if the mind will not be taken off, but Conscience fly in the Man's Face and will not let him rest, nor his *Will* fix, why then in this unquietnesse of hers she sets the thoughts on work and will not let them fix till they find out some *salvo* that can satisfie Carnality and Conscience too, that will let the Man have the sin and not deprive him of Gods favour: And if either *application of Gods Decrees and Promises without Condition* absolutely to himself, and *the assurances of Faith and trust* will do it, (as we may know it will in some) or if not that, then if *hopes of mercy, resolutions of repenting afterwards* and *leaving off* the sin, (as this does do with most) then it is evident in choosing to obey his inclinations, with



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such *salvo* the man chooseth that which does appear best for the present. But if the mind unsatisfied with these, and not daring to trust such rotten planks against the very face of storm, object the uncertainty, at least, of these Principles, and the unsafeness of those after-hopes, not fit to be security against God's Threats, and would convince the man that conscience of resisting a temptation, and by that keeping himself free from the clutches of the Devil, and the fears of Hell, together with present assurance of God's favour, are more satisfying at the present than the pleasures of the sin: Yet those pleasant apprehensions of the Conscience of resisting re-encountering with the seeming impossibility of resisting alway that which presses so, and will sometime or other seize upon him, and finding the temptation to have sharper stings than his Religious fears of things which are not present, and of which he hath had no experience: And besides, he having never had any great sense of God's favour and rewards, the Landskip of them is but dim and faint upon the mind like those representations blind men have of Beauty (to whom if you discourse of exact features, perfect harmony of colours, of a graceful presence, chearful aire, and a good mine, and all those other know not whats, that being seen commit a Rape upon mens faculties, yet his conceptions of them are but very dark, who never hath had any notices of these but such as his Ears give) and though the Understanding chance to be positive and resolute in its determinations concerning them, yet still the apprehensions of them are not clear; futurity, which is one sort of distance, making objects, as all things afar of do, look but confused, and their *Ideas* not distinct, nor bright or brisk, therefore they move the *Will* but very coldly: Whereas the other pleasure being known, the apprehensions of it are more vigourous, the draught is strong and lusty on the Fancy, there is force in every line, the very image of it lives, and therefore is more efficacious, and by that prevails, that looking fairest and most tempting at that present, so that from this experience of our selves in every sort of instance thus deduc't, the *Will* does seem alwayes to fix on that which appears simply best for it, for that instant which it chooseth in; the man still takes what he likes better at that present, and he likes better that which looks better for that present: And things are made to look better by these arts which I have shewed you.

This being now the temper and the disposition of the *Will*, and such the method of her acting, this is the thing the world

A world makes use of, here's its strength, namely, in making things look better for the present. Which how it manages so as thereby to get advantages upon us, how it does improve each such advantage till it get a perfect Conquest, I shall give you in few words; by shewing you how the World gets first possession of our Souls, and there raises in us passionate desires that expect present satisfaction, which it hath at hand to serve them with, which by these arts are made look better than any other expectations.

B It was observ'd by the Philosopher most truly, that a Child is born onely an *Animal*, isto be *Educated*, and brought up into a *Man*: His reason is the birth of time and institution, for a while nothing but sense does live in him. Now all that while he is incapable of being affected with any other things, but such as strike the senses, things of this present world; and by that means onely such possesse his mind and inclinations too, the uses and advantages of every thing about him are those he is first sensible of, and those alone: and so the world does make the first impressions on our Souls, it does prevent all other in our inclinations, hath our first love and enjoys our first embraces, from which it must be with great reluctancy that we are torn; and whereas these impressions should be weakened and defac't by the infusion of other notions and Principles, and the Soul should be weaned from too great liking of these sensitive satisfactions by the cares of those which should be as *assistant souls* to us, denying us every thing that was not very requisite or very moderate, that we might learn to want them, and be taught not to desire them, The contrary alas! is practis'd every way, as soon as ere the mind is capable of being trained into the World's snares we betray it into them, we teach it how to understand and be affected with the bait, and those pomps which we but just before made them renounee, we make them before any things know, and be pleas'd with; and the first blossom of the mind wherein the Soul exerts it self for the most part is Pride: And for the rest the old complaint is true, *ante palatum coram quam os institimus*, we teach their Palates sooner than their Tongues, and they can cry for what they cannot name; and yet among their first half words they can name Daynties; and what will he not lust for when he is grown up, that is taught to desire provocatives ere he can chew them? Thus we teach the gayeties and the delights of the World how to insinuate into and take the heart; we water and keep warm the seeds of Worldly Inclinations that are there, make them sprout and cherish them, nurse up origi-

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nal propensions into temper : And as Understanding grows up, we impregnate it with Principles and arts of serving them, turn Reason into a sagacity and skill of catering for those Inclinations, making them live *Aristotle's* observation backwards, educating them into Creatures of meer sense, teaching them to be *rationall understanding Bruiers*. Yet the world thinks *sic fiunt homines*, this is call'd *making them Men betimes* : And when they are thus made, when the age of satisfying all their inclinations is come, and when temptations are understood, and multiply by Conversation, and the World hath objects for them all at hand; objects, that what ever way they turn their Eyes are still before them and thrust themselves into the mind and the advantages that do attend them, and by constant importunacy stirr and work desires and serve them too; then we are in that state in which the World hath those advantages I told you of, whereby it does not onely war against the Principles of Reason and Religion in us, but it also leads the Will into Captivity, and enslaves her to it self. For it is plain the world hath got possession of the heart, and hath a strong party of heady passions, which whensoever a temptation does alarm them, presently are up, raise a mutiny, and with the heat of Fancy and commotion of affections they disorder the Understanding so, that it cannot rally up considerations against the assault, but either it concludes, or disputes very faintly : If it do make an effort and struggle, it is but with a slender company of thin weak notions of things afar off, which the man hath had no proof of, nor hath any great confidence in; which while it is in recollecting and enforcing, the world hath its powers ready, seizes on the Will by the means of a corrupted fancy that does give it earnest, foretast, even the possession of the well-known pleasures that it does invite to, and so melts him down into the sin. Now while the present Profits, Pleasures, Honours that I have from the World fill me, while they feed and cloath me, and provide me all that my necessity or wantonnesse can with, and furnish me in hand with whatsoever any of my natural or my forc't Appetites does gape for, and lull me with that constant variety of those delights which it procures, the use of which hath so drunk up my Spirits, and my Soul hath so imbib'd the joyes that I know not how to retrench from them, nor from that which is to furnish them. Must I leave all these for things that I have had no tast nor relish of? leave all in present for some future hopes which I have no great confidence of compassing if I should try? and which I also see that very few venture



A venture for? Whereas Mankind is swallowed up in the pursuit of these, and to be stor'd with them does not onely serve my needs and Luxuries, but it is the onely state of Reputation and Honour. 'Tis not from a rich stock of virtuous qualifications, nor from great and glorious Actions that Esteem and Dignities do generally grow, but from worldly advantages, these constitute conditions, and these are their onely Characters. And being it is so, they that are in a Sphere above the ordinary ranks of people, must contrive those things that are become essential to their condition; and they must have worldly Roms although with the expence of Piety, or Charity, and Justice, yea, of every Christian Duty; of Morality indeed, and Heathen vertue, of Humanity it self: They will extort, be ravenous and cruel, will be false and treacherous, cheat and betray to get, and purchase at the price of the most disingenious, sneaking and unmanly sins: To undermine another they will dig to Hell, as if they meant to give fire to their Mine with the flames of that place whence they have the malice and the arts to do it: And as if they did not care to sink him thither who stands in their way to stop their rise; they are content to dye their purple with their own most guilty blushes, and the blood of any one that is their Rival or Competitor.

C Add to this, that when these pretences of condition have got footing in the heart, besides those passionate desires which they stirr for themselves, they work out most unquiet Emulations, Envyes, Discontents at others. In whatsoever any other does exceed me, his Abundance is my want, straight I am in necessity, not from my own needs, but from his possessions, and I suffer his enjoyments; I labour, fret, and sink under the burden of his Honours, and his greatnesse is inflicted on me. Nor can I ever be at rest till I am got from under the sad pressure of that deep necessity of having what I see another have. And thus it will be, till Ambition have no further object, till there be no greater heights to mount: And now this Lust is in its pride, and the victorious World in its Triumphal Chariot. Not that I dare pretend that I have shewed you all the Chains by which it drags captive Souls after it, or all the Arts of Tyranny that it does execute: I could name many more, but he alone is able to discover all, that *in the twinkling of an Eye did once shew all the Kingdoms of the World, and all the beauty of them, and who promised to bestow them all for but one single act of Worship*, and whose gift the Glories of it are for the most part, and purchased by those very means. My business

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aMatt. 4. 8. 9.



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business is to pull it down from this great height, and shew you how to triumph o're these Conquests; which my Text sayes is done by Faith, for *this is the Victory that overcometh the World even our Faith*: Which how it does, is my second next Enquiry.

It seems a prejudice to this Assertion of my Text, that the great pretenders to Faith, the men that lay the whole stresse of their Everlasting Being on believing onely, have been branded to be very Worldly; and the Factions of Godlinesse were the mysteries and arts of Thriving as: if their Faith laid hold indeed upon the Promises of *this Life*; and if it overcame the World, it was for them to seize and be possessors of. But this is not the Victory my Text secures, a Conquest for the Faith onely of *Mahomet* to make: And while Christian Votaries do onely mind such Conquests, and are candidates of *Turcisme*, do they not call it in, and make way for their Sword and their Religion? But the Faith that layes hold on Christ's Promises cannot consist with any such affections. For since Christ's Promises are made onely to those that overcome all such desires, and that do it to the end, and none other can be safe; It is impossible for him that does not overcome to trust upon those Promises, and to apply them to himself by Faith: For at once to believe I shall be saved, and yet believe those sayings which affirm none such can be saved, these are most inconsistent. It being then as easie to make contradictions be at peace, as Faith and Worldliness, they cannot suffer one the other; it follows: He that hath this Faith in sincerity must needs overcome the World. And to shew you in a word how it is done, you need not but to consider, that Faith is as *S. Paul* saith, *the substance of things hoped for, and the evidence of things not seen*, Heb. 11. 1. Which as the *Syriack* translates, does say, that Faith is such a certainty of those things that we hope for, as if we actually had them; and it is the revelation of those things that are not seen, it hath so strong a confidence in God, that the Believer assures himself of all Gods Promises and Threats, as much as if they were in sight; and though we see them through a glasse but darkly, yet we see them by it, 1 Cor. 13. 12. it being *κατ' οὐρανόν*. It represents the things of which we have no demonstration from sense or humane reasoning, as convincingly to the mind as if they were before our eyes: And it is *ὁρατός*, the substance, the subsistence and the very being of things that are not yet in being, but in hope: So that the Eye of Faith, like that of God, does see those things that are invisible, and futurity

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A is present to it. Now by this alone it is of force to break the powers of the World, which as we saw while the things of the other World were lookt upon as at a great distance, afar off, taking advantage of their absence storm'd the mind with present forces, and had supplies at hand for fresh assaults, so overcame it. Whereas, had the powers of the World to come been present (now by Faith they are made so we see) the other which are so inferiour that there is no more comparison than of immensity to a point, a moment to Eternity, could not stand before them. 'Tis too notorious that this is the case: For should a man cry fire in the House, how it had seiz'd the strengths of it, were blotting out the glories of it in thick Smoak, devouring all their shine in flame, we would leave our Devotions, our most eager pleasures to prevent this, and no speed were swift enough to serve our cares and fears. But though a Prophet of the Lord cry *a Tophet is prepared, the pile thereof is Fire and much Wood, and the Breath of the Lord like a stream of Brimstone kindling it*, and do this till his Lungs crack, not one heart is mov'd, nor brings a drop of tear to quench the flame,

C because these fires are not present as the other, neither have men any sense of them, were they alike convincing, alike present to the apprehension, 'twere impossible according to what we have demonstrated (that the Will in her choyses and her averfations, where the objects are of alike kind and have one common measure of their good and evil, is determin'd to avoyd or take that which appears the greatest alwayes; 'twere I say impossible) not to fly these which the *Devils do believe and tremble at*, with greater dread wherever they appear: Now a strong lively Faith must paint them out and shew them in each sin the World ensnares into. Neither would any of those rotten planks, which, while the Will does fluctuate betwixt her worldly inclinations and these fears, and is tost about, offer themselves, as I declared to you, for her to escape upon, though she does dash her self upon God's Threats choosing the present sin; such as the *application of Decrees or Promises made absolutely to himself without any condition, confidence in Gods Mercies, hopes of Pardon*; none of these would be security to one that were convinc't in earnest. He that did believe and as

E it were discern that height which his ambition goads him to aspire to, were upon the brink of the bottomless Pit, whether when he arriv'd, that very sin that tempts him with the glories of the prospect, would then tumble him down headlong into that Abyffe, he would no more dare to ascend it

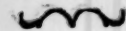
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by

a Isai. 30.33.

b Jam. 2. 19.

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a Psal. 91.

b Job 7.

by such false and guilty steps upon such hopes of mercy, trusts on Promises or Decrees, than he would dare to throw himself off from a Pinnacle in confidence God was *Almighty* and *Almerciful*, able enough, and kind enough to stretch out his right hand and catch him in the fall, or trusting to that Promise, *He will give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*: Or leaning upon any such Decree as makes the term of life *immovable* and fatal; neither to be hastned or retarded; none of these will make him mad enough to break his neck, neither would the same presumptions encourage him to cast away his Soul, had he but equal apprehensions of the danger. And it is plain, all the temptations of the World, and all these false encouragements cannot work upon a man; when Death once looks him in the Face; and the great Champions of Prophanenesse are tame then, not that God's Threatnings are more true, or made more evident to sense or reason than they were before, but their Faith is active, and they apprehend more strongly then.

To see my self trampled upon by pride and malice, or worse yet, begging of him whom my blood it may be helpt to streams of plenty, begging like *Lazarus* the portion of his *Dogs*, Dogs that are taught to *snarle and bite*; and make *more sores, not lick them*; this is a state more killing than my want, able almost to tempt a man to any courses. But then if with the Eye of Faith I do but look beyond the gulph, and there behold the Rich man in his flames begging for water, and although it be the Region of eternall weeping, yet not able to procure one drop of his own tears to cool his Tongue. O then I see 'tis better to be *Lazarus* although there were *no Abraham's bosome*! But if my Faith look through that bosom also into that of God, and there behold the *Son of God* leaving all the essential felicities of that Bosom to come live a life of Vertue here on Earth, and to teach us to do so; choosing to do this also in a state of the extreamest poverty, consecrating want and nakednesse, contempt and scorn, making them thus the ensigus of a divine Royalty.

And to encourage us not to sink under any of the Worlds assaults, he hath proposed Rewards of Vertue, such as God is blessed in; did my Faith give me but a constant view of all this, sure the paint and varnish of these little things below, the twinkling exhalations of the glories of this World could not dazle my mind and captivate my Soul, I should burst these entanglements to catch at those. 'Tis evident, and



A and 'tis acknowledg'd, that when our belief shall be all vision, and our expectation possession, when our understanding shall become all sense in Heaven; and we see and taste and have those glories, then we cannot sin, cannot be tempted from them: And therefore by the measures of the nearness of these objects, of our sight, and of our interest, so are our strengths to stand and overcome temptations. Now Faith is *sight*, gives presence we have seen; and it gives *interest* too, *He that believes is born of God*, saith the Apostle, and therefore hath a right: Now to be born of one

B is to receive from him a principle of life: He then that hath receiv'd from God a Principle of life such as he can derive, life like his own, such as is led in Heaven; when he does consider his original and looks upon himself as *born of God*, and consequently *heir of Gods possessions*, which his Faith gives him a prospect of, how will he look down on the tempting glories of this World, on all that makes it grateful and desirable, as upon abject things, and sleight and undervalue whatsoever worldly men, poor Souls! do fear or hope, or long for, and pursue: The Mathematicks say

C that the whole Globe of Earth to one that looks upon it from the Firmament is but as a point, and sure it is demonstrable it must be so: And then how low and how contemptible must it needs seem to him that looks on it as from the Region of the Blessed, from Gods Mansion? and when his Soul having defecated and freed it self from all earthy, muddy, gross affections, and become expedite and light, expatiates through those unbounded, unfathom'd extensions of Heaven and glory, and looks upon all as his own, that he is very shortly to come take the full enjoyment of, and hath already seizin of it by his Faith, how will he despise those narrow, those ridiculous bounds which the great ones of this World with Fire and Sword contend for? when he sees this little poynt half cover'd with the Sea, almost as much too hid from us and not to be discovered by our arts or industry; of that which is, much Desert, some parts Frozen, some burnt up, and not inhabited; and then the little remnant of this poynt to be the strife and the vexation of Mankind, while multitudes of Nations tear one anothers bowells, spill the Blood and Souls of Myriads for some little patch or other of it; and those that are not doing so, yet in their sphere too they oppress, deceive, do anything to get; and all the rest are in perpetual hurry of vexatious employments, or of toylike pleasures, or of ruining vices: Will he not look on this more unconcern'd than we do on the busie labours of

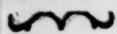
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21 Joh. 5. 1.



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a little World of Ants about a Mole-hill, which Philosophers compare us to? The spectacle is much more to be pitied indeed; the crowds and Squadrons of those Ants, though they should have as many traverses and walks as men have, they have not Soul enough to have their guilt: Probably had they Humane understandings, they would then divide their Mole-hill into Empires, would be false and treacherous to one another, Cheat, Defraud, Oppresse, and Murder one another for the greater share; and had they Reason, they would be more Bruits, than now they are but Pismires: For Beasts have less folly too because they are not Men. But he whose Faith mounts him to Heaven his Birth-place, where he nestles in the secret Bosom of his Father, he needs not be concern'd in any of the carriages of this World, he is above them all, without the sphere of their attraction or magnetisme, without the dangers of temptations from them: The World is but as his slave, and it hath no command upon him, he treads it all under his feet, and therefore certainly hath overcome it; the Condition and degree of which Victory is the next and last thing we are to enquire into.

If you ask the *Stoick* who is this great Conquerour that overcomes the World, he will answer somewhat to this purpose. It is not any of those great successful Robbers that with Armies forrage Nations; it is not he that peoples the whole Sea, filling it with his Navyes; nor he that sets his Confines on the remotest parts of the Inhabited World, that can call all his own that the Sun views, so that it shines not out of his Dominions: But the Man that hath conquer'd his own Inclinations to the things below; he that hath rais'd his mind above the Crosses or Contents of this World, that can march among them both dreadlesse and unconfus'd; the man whose Soul is nothing dazled by the brightnesse of VVealth, it shall not blind his Eyes, but through the varnish or the glory that the shine of it does shed, he can discover and will hate an evil action; he that can severely look on all those blandishments that Prosperity furnishes and decks out pleasure in, and can sit continent and abstemious in the midst of its delights, that when it is all Halcyon day with him, nothing but Sunshine, and he swims in the calm streams of flowing Plenty, is not melted by one or other, does not become loose and dissolute at all; the man also that is not shaken by the tumults of adversity, when like an Earthquake she renverses all, his mind then stands unmov'd, that does not so much suffer, as receive

- A receive and welcome all that happens, as if he would not have it happen otherwise : In a word, it is the man that hath rais'd his mind above all casualties, the man that does but remember that he is a Man, that is, considers if he do abound, and the world prostitute it self to his Delights, that this cannot continue long, or if the World conspire to make him miserable, remembers that he is not so, except he think he is so, a man greater than his perils, stronger than his desires : And thus far the *Stoick's Wiseman* is victorious. *Christ's Believer* goes a little farther : That man hath the World *Subject* to him ; but the Christian does not stay at that, he must not treat it as a *Subject*, but a *Traytor*, one whose Service is Conspiracy, that does attend on us onely to watch and to betray us, to know our weak part, and to storm us there. Therefore as the Lord commanded *Israel* concerning *Amalek*, that did by them as the World doth with us in our journey to *Canaan*, comes upon advantages and smites the feeble, *Deut. 25. 17, 18, 19.* Therefore said the Lord, remember what *Amalek* did to thee by the way, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, therefore thou shalt blot out the remembrance of *Amalek* from under Heaven, &c. So must we also with the VWorld, put all to death, not spare the best and goodliest as *Saul* did ; yea more, put all to the pomps and cruelties of Death as *Gideon* us'd the men of *Succoth*,<sup>a</sup> tear their flesh with thorns and bryars ; or as *David* us'd the *Ammonites*,<sup>b</sup> put them under *Sawes* and *Iron Harrows* ; so the Christian must serve the VWorld : VVhat ever instruments of tyranny that us'd upon his Saviour on the Crosse, those he must exercise on it again, those *Thorns*, those *Nagles*, that *Spear* he must employ like *Gideon's Bryars*, and like *David's iron Harrow*, it must be Crucified, and then he is a glorious Conquerour, *Gal. 6. 14.* God forbid that I should glory save in the Crosse of our Lord *Jesus Christ*, whereby the World is Crucified to me and I unto the World. He that does march under the Banner of the Crosse that Conquering Ensign, as he thereby declares himself upon such terms of enmity with the VWorld that he does look upon himself as one despis'd by it, counted as an accursed thing, for so was that that was Crucified, as it is written, <sup>c</sup> *Curfed is every one that hangeth on the Tree* : So also he does look upon his Standard as the instrument of Execution to the VWorld, on which it must be Crucified unto him, and so it is : He is so taken off from finding any stirring delights in the

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<sup>a</sup> Judg. 8. 16.<sup>b</sup> 1 Sam. 12. 31.<sup>c</sup> Gal. 3. 13.

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the glories of it, that he accounts it a dead thing, that hath no more attraitis than a Carcasse; yea, he does look upon this World as on a detestable and accursed thing, as it was indeed; whose Thorns and Briars do not onely scratch and tear, and do it most when we embrace it most, but also are a Refuge for the cursed Serpent to lurk in, and add his Stings to their sharps, that *Devil Serpent* that was doom'd into it, and is alwayes in it, and then *most* when it is *most Paradise*. Now he that hath thus us'd the World, he that hath nail'd it to the Crosse of Christ hath *overcome the World*.

Should we now cast an eye at once upon our selves and that which hath been thus deduc't tracing all back again; then

First, it would appear so evident that I were vain, if I should stay to prove that those which have such desires to any of the profits, heights or pomps, or any dear thing else whatever of this World, as that they are impatient if they miscarry in them, and full of strange complacencies if they do answer their desires, these have not *overcome the World* to any such degree. For had I overcome and Crucified it, sure I should not be so affectionate as to desire, court, and pursue what I had Executed; I should as soon adore the Paintings of my Enemies Tomb, embrace and make love to his Carcasse: And were I *Crucified to it*, had I but one Thorn of my Saviour's Crown struck through my head, but one Nail in my Foot of those that nayled him to his Tree; were my Soul fastned to a Crosse, how were it possible I should run gadding after the gay follies of the World, hasty in my desires of it: Nor could I be impatient if the World do not answer my desires and expectations, disquieted and discompos'd, if I be disappointed, when any thing in it is not subservient to my heights, and I misse of those respects I lookt for; were the World vanquish't, Crucified to me, should I look for services from my dead Enemy whom I had slain? or be troubled if the person on the Crosse did not do fitting reverences to me? or be impatient if I had not respects and the Attendances of Pomp from one upon the Gibbet? or if I *were Crucified to it*, certainly these heats would not warm the dead; these are none of the troubles of an Executed person when he is rackt upon that instrument of Death, he is not grieved because the Nayles were not of Silver, the Spears head not bright, or the Crosse was not hung with Arras: And suppose it were, sure I were very weak if I should please my self with that, and let such poor

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- A contents thrust out all the just sadness of my Sentence and demerit: And yet it is as strange to find delights in having any of the Worlds advantages, and pride my self in the possession if I be *Crucified* to it. But much lesse is it Crucified to them that will do actions of injustice for the sake of any of the pomps or profits of the World; there are that grind, and screw, and rack all that they have to deal with; others that deceive and rob in Vizours, plunder in the disguises of fair words and of false arts; Some that dresse their Pomps in none of their own trappings, such as they never mean to have a right to, because they never mean to satisfie for them if they can avoid it; they furnish the grandeur of their own condition with the goods of others which they never care to make their own by any recompence, at least not in such wayes and seasons as the needs of those that own'd them, and the rules of Justice do require; they cramme and sauce their Dishes with the vital Blood indeed of those who starve for want of, and who own all that which does provide them their excesses. Now would a man do this to entertain, and feed, and dresse the Carcasse of his vanquisht, his dead Enemy? would he be so vain, so guilty to provide to deck the Crosse on which he Crucified his Foe? least of all would he retrench from the proportions of Charity or Piety, deny the calls of Mercy and compassion or Religion for his profits sake, or to furnish out the trains of Pomp, take the *Lords portion* to serve the dead World with? If it were overcome and Crucified, they would not feed it with *hallowed things* (and the Poor's portion is such,) nor rob the Altar to give it excesses, take Consecrated things to make a cursed Carcasse gay and proud, strip Christ's Body, starve their Saviour (so
- B
- C
- D
- E
- He does interpret to deny a portion to the naked and hungry) to make pomps and Ryots for an Executed World. In any of these cases he is far from being overcome: And if so, the

Second Proposition will apply it self to such, and must conclude they have no Faith; for if they had that were a victory; and however goodly they pretend, they are but Infidels: But it may be they will boldly own the Consequence, for now adayes it is not gentile to believe any thing of *Christ's Religion*. And sure 'tis for the Reputation of the gallantry and courage of our love unto this World, that when the covetousnesse of the *Gadarenes* would not suffer *Christ* in their *Coasts*, and for their *swines* sake drove him out, when that of *Judas* would not let him be upon the *Earth*,

but

Str. VIII.

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aMatt. 25.45.



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but for thirty Silver pieces did betray him up to Death: that of this Age proceeds, and will not let him be in *Heaven* neither, but it *scotts him thence*, and his *Faith from the Earth*: And because they like this *VWorld* so well, they will not suffer there should be any other. It is not my part to Combat these; I undertook onely to shew a way to *overcome the World*, if they will not use it let them enjoy their Bondage. And yet without all doubt these candidates of Infidelity and Atheisme have faith enough to do the work in good degree; for certainly ther's none of them but does believe but he shall dye, and it is easie for his Faith to look through that *thin vapour* which our life is stiled by, to the end of that *small span*, and there see a *Bed*, though gay now and soft as the sleep and sins it entertains, then with the Curtains close, the gayety all clouded in a darknesse, such as does begin the desolateneffe of the Grave; if you draw the Curtain to his Faith it sees a languishing sad Corps which nothing in the world can help or ease, foreshrowded in his own dead hue, himself preluding to his winding-sheet, in which within a little while he shall be cast from the society and sight of men, and shall have nothing else of all his *VVealth* and Pomp: To see all this is no great monstrous difficulty for his Faith. Now though while he is in his prosperity and health, and the world serves every of his desires, and if I should tell him all his superfluities, all that is beyond a meer convenience are but empty things, meer shadows of delight, that onely mock his fancy; should I tell him that the silver furnitures of his Tables, and those more wealthy shining ones those in his Cabinet, and the Silken ones of his Rooms, and the more exquisite pieces of rich Art which people must have skill to understand the pomp of, must have been the Disciples of the Pensil to discern how they do serve Pride; tell him these are phantasmes, onely dreams of pomp, advantages no where but in imagination, I shall not perswade him, but he will despise me. But then if he will ask his Faith how all these will look to him in the state which is now before his thoughts, what his opinion of them will be then? he knows he may as well go to his pictures now, and entertain his Mirth and Luxuries with them, and hearken to their painted sounds, and dine upon the images of Feasts, as hope in that sad hour from all his *VVealth* to find content or ease, though his hand sweat under the weight of winter jewells they will not heal one aking joynt: His plate the greatest Ryot of his Table will not make one morsell tast savory; yea more, he knows that then all the worldly uses of these

super.

A superfluities such as *satisfying curiosity*, and *emulation*, and the *estimation of the World*, to be the talk of people, and the like; these will appear most evidently to be insipid things, meer conceits of delights; things of which there can be no reall enjoyment or advantage any time. And if it then appear evidently that in themselves they are so, then they are so alwayes; and a constant Contemplation of that time will make them alwayes seem so. So that a Faith that cannot see into another World, that will but look through this, must needs take off our hearts from the entanglements of those advantages, when it appears how small a thing can dash them all so as that we cannot enjoy them while we have them, and that the enjoyment of them while we do is but imaginary.

B And really when we consider how unquiet and disturb'd a thing man is, except he raise himself above the power of all these, how till the mind escape out of the whirle and circuit of the Worlds allurements, it cannot but be in perpetual agitations; at every ebb or flow of things without, there is a tyde within of swelling or sinking affections; every change abroad does make a change of thoughts and of designs, crosse Accidents have crosse Passions, and I am as much an Universe of various thwarting contradictory affections, as the world is of motions.

C How the Beasts are free, serene and quiet Creatures in comparison, for they not understanding many objects, consequently have few inclinations, and their satisfactions very obvious; whereas the Comprehensive mind of Man that looks into a world of things, and out of them creates a world of temptations, finds out varieties of Pleasures or of Profits, and then starts as many eager affections in himself to pursue them; his copious understanding does but procure him various lusts, and his reason does but make him sagacious in searching out occasions of disquiet. Nor is it possible it should be otherwise, for while my inclinations are chain'd to those external movements, and my slavish mind attends upon those inclinations, I must needs suffer as many servitudes as the world hath changes of temptation: D And then putting these two Considerations together, how unsatisfying and how uneasy too it is to be engaged in the Advantages of this World, which are meerly Dreams of good things that disturb our rest and make our sleep unquiet, with the working of Imagination, yet do but delude the Appetite, and we find we have had nothing when we awake; sure if I thought there were no other World, yet E

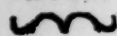
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would I not be greedy after the great things of this, when 'tis more easie far to want them; here would I indulge my self the sensuality of a Contented mind, the luxury of an ataraxie, of an indifference as to all these things, of being quiet and untroubled by not having them, free from the hurry and disorder of them. The *Moralists* did so account it certainly, when they call'd this living according to our Nature, as if all the other were a Violence upon us; and upon the same ground they accounted it not hard to overcome the Alurements of this World, it was onely not to invade and use a force upon themselves and vanquish their own natures: And sure we that are *Christians*, and are so no farther than as we have *this Faith* here in the Text, we must not count it hard; we who have the Revelations and Example of the *blessed Jesus*, all that he hath done to make it easie, now saith he: *Θαράμην ἵνα νικήσῃς τὸν κόσμον* Courage, for I have overcome the World: They are but broken forces we are to resist, we have the Strengths of Heaven on our side, and therefore sure we may adventure to encounter them; and if we do begin to faint, we have an *Almighty Captain of Salvation*, and if we have but Faith to lay hold on him, and be not false to our own selves, but keep our hold, if we be foyled, Christ must be vanquish'd too, and we may fear impossibilities as well. When those poor Heathen march'd on naked, had none of our weapons to assault the World, or to defend themselves, had neither *Sheild of Faith*, nor *Helmet of Salvation*, no *Sword of the Spirit* the *Word of God*, and yet master'd it in great degrees, shall we that are *harnessed turn our selves back in the day of Battel*? and confute this Scripture; and make good that *they do overcome the World most easily who never heard that Jesus was the Son of God*? 'Tis not onely base for us to faint most who have most advantage, but it is a contradiction for them to be overcome that have the Victory: Now *this is the Victory that overcometh the World even our Faith*; the Victory that overcomes both Worlds indeed; it tramples upon this, and lays hold upon that to come, out-doing what *S Paul* sings of it in his *ἠμῶν*, Heb. 11. His Heroes through Faith subdu'd earthly Kingdoms, but by Faith we overthrow the Kingdom of the Prince and God of this World, and the Kingdom too of the Almighty suffers violence from it, and our Faith takes that by force, forces even a right to it: By it they stopt the mouth of Lyons in the Wildernesse; by it we stop that roaring Lyon's mouth that compasses the Earth seeking whom he may devour; by it they quench'd the violence of Fire,

we

A we the Everlasting burnings; by that Women received their dead raised to life again; by it we shall rise to Immortality of Life and blessednesse, receive all that we do believe, more than we can comprehend, receive the end of our Faith the salvation of our Souls: Which God of his Mercy state us all in for the sake of Jesus Christ the Authour and the Finisher of our Faith, and the Captain of our Salvation:

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To whom with the Father, &c.

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SERM.



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... by that new way ...  
... by it we find ...  
... receive all that we ...  
... receive the end of ...  
... Which God of his ...  
... the Father and the ...  
... of our salvation:

... with the Father ...

20. VIII.

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## SERMON IX.

## VVHITE-HALL,

Sixth Wednesday in LENT. 1664.

GAL. II. 20.

*I am Crucified with Christ.*

THE Ancient Observation of this Time would justify my choyce, make the Text Seasonable in the most severe sense it can put on, when in their *Exomologes* they ate onely the Bread of Sorrow, and tears were their Drink day and night, so as that in the Agonies of their Repentance they did *Crucifie* without a Metaphor, and *mortifie* the Body of *Flesh* as well as *Sin*. But it seems to have happened in our *Sins* as in our great Diseases, men are grown more skilfull, and have found out much more grateful wayes of Cure, there is no need of going through a discipline of Torments, a whole

## Ser. IX.

whole course of Medicinal Cruelty, but they can heal, at least palliate with more ease and speed. Besides that, Christianity is now of a more delicate and tender make, and cannot bear austerities, neither come I here to call for them, or to provoke their Constitutions; if they have found a softer and more pleasant way to Heaven, on Gods Name let them walk in it; onely in our walk we are now coming within ken of *the Crosse of Christ*, and we can bear commemorations of his Passion; they make the closing Ceremony of this Season, which was set aside on purpose by the preparations of Humiliation to fit us for the performances and expiations of that Day, by Repentance to *put off our Old Man, the whole Body of Sin*, that we may hang it on his Crosse as we go by. That is the onely use of this time, and the onely application of that Day. Which I crave leave to shew you how to make at once: And without this that Ceremony howsoever solemn, will be merely pageantry, not Worship; the observation but dramatick; and we shall have no part in the Atonement, onely in the Scene of that dayes Tragedy, rather than Sacrifice: He onely Celebrates that Passion, onely he partakes that Offering, who can say with S. Paul, *I am Crucified with Christ*.

In which words we shall first endeavour to discover what this person is, *I*.

Secondly, what the Nature is of that Condition and estate which S. Paul does affirm here of that person; and that

First, in it self, *Crucified; I am Crucified*.

Secondly, in its adjunct; *with Christ*, Which because it cannot signifie conjunction in time, he is not now upon the Crosse, that I might say, now *I am Crucified with him*, nor when He was, was *I*, that I might say then, *I am Crucified with Christ*; but we shall find it hath other importances. First it implies a likeness to Christ's Passion, *I am Crucified as he was*, so it means through the whole Rom. 6. and the being *crucified with Christ* is what S. Paul elsewhere expresses by the being *made conformable to his death*.

Secondly, it imports more, even Communication and partaking with him in his Passion, *being planted together in the likeness of his death*, Rom. 6. 5. and *I am Crucified with Christ*, does mean *I have a fellowship of his Sufferings*, as he words it, Phil. 3. 10.

Thirdly, it means also a conjunction of causal relation, that there is a Vertue and Efficacy in the Crosse of Christ to work the Sinner into Crucifying of his sin, so the particle

A ticle must needs import, *Ephes. 2. 6. & now we be bath set us together with him in heavenly places in Christ Jesus.* Where we are neither in conformity, nor fellowship, but onely in our head and in our cause; so *I am Crucified with Christ* does mean his Passion hath an influence to Crucifie and cause in me the death of Sin.

Of these in order; and

First, *what* this person is? I say not *who?* we know it was *S. Paul*, but *what?* And the reason of the Enquiry is because we find indeed elsewhere *crucifying the Flesh with the*

B *Affections and Lusts* required, and we are also bid to *mortifie our members that are on the Earth; such as Fornication and Uncleanesse, Covetousnesse,* and the like. But these are not

I, how am I mortified in these? Is it because it may be they are grown so dear to me, that I am Crucified in their destruction? and long practice and acquaintance hath riveted them into my very heart? Now the *Wen* we know though an excrecent tumour, but an accessory bag of noxious humours, yet if it lay hold on any noble part, take in some Nerve or Artery, then he must cut the thread of Life

C that cuts it off: So he must rent my heart indeed that tears my pleasures from me; Life it self does seem to have so little satisfaction without them, that it is a death to me to part with them. Or else hath the *Old Man* no Soul? is he all *Flesh*? and hath Iniquity debas'd the whole of him, so that his very Spirit is become *Body of Sin*, so as that Wickednesse should be our very Being, be all one with us, and I, and my *corruptions* prove denominations of one importance, signifie the very same? so it is indeed: Besides the carnal part that is *sold under sin*, and consequently does deserve the *Cross*, that punishment of *Slaves*, the part also that is in the quite opposite extream, that *lusts against the flesh*, that must be made away. *Be ye transform'd by the renewing of your mind, Rom. 12. 2.* And if there be any subli-

D mer and more defecated part in that, it must submit to the same Fate, *Be ye renewed in the spirit of your mind Ephes. 4. 23.* Corruption hath invaded that: *Τὸ ἡγεμονικόν* the diviner ruling part, is grown a slave to the

Beast part of him, it hath debauch't its notions whereby it should discriminate good from evil, so that now it can discern no natural difference between them, but does measure both meerly by his present inclinations and concerns, and the eternal Lawes of Honesty are blotted out, and principles of interest and irreligion rais'd there in the place, and buttres'd by false reasonings and discourses. Now all these

Fortresses

Gal. 5. 24.  
Coll. 3. 5.



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2 Cor. 10. 5.

Luke 22. 42.

Fortresses of Vice that maintain and secure a man in sin must be demolisht, all such *imaginations cast down, and every high thing that exalteth it self against the knowledge of God, and every thought brought into Captivity to the obedience of Christ*: That Spirit of the mind must be destroyed, and we transformed into persons of new notions and reasonings. But above all the remaining part of man, his own Will must be mortified, which besides its natural *φύσις* and *προσφυλα*, by perverse inclinings to solicitations of flesh is most corrupted, and most dangerous, in that which way soever it inclines, it draws the whole Man after it: If any thing in us be crucified in a Conformity to Christ, it must be this; for in that death wherein Christ offered up himself upon the Crosse (where although the Divine Nature gave the value, 'twas onely the Humane Nature made the Offering) there it was the *crucifying his own Will* that above all other the ingredients made his Death a Sacrifice, and the price of our Redemption. God that had given him his Blood and Life, might call for it again when and how he saw good, and being due, it was not properly a price that could be given him for sin; but his free voluntary choice, his being willing to endure the Agonies and Contempts of the Crosse, his stabbing his own natural desires with a resolute determination, *Not my will, but thine be done*: This his own Will was his own offering; and such is ours, *if we be Crucified with Christ, made conformable to his death; if we present our selves a Sacrifice acceptable to the Lord*; for our will is not given up to him, till it do perfectly comport with his; but that it cannot do, till we renounce our own desires, till we have brought our selves to an indifference in outward things, to such a resignation as she is storied to have had, who being in her Sicknesse bid to choose whether she rather would have Health or Death, made answer, *Vehementissimè desidero ut non facias voluntatem meam Domine*, this above all I desire that thou wilt not do my will, I would have thee not do what I desire and would have. So that τὸ ἐλάλησον ἡμῶν, the whole of us, *the Spirit, Soul and Flesh*, go to make up this person; and the *body of Sin is the Old man entire*. I, *whole I* am nothing but a mass of guilts, my Senses are the bands of wickednesse, that procure for my evil inclinings, my members are the weapons of unrighteousness, my Body is a body of Sin and Death, and the affections of my Soul are Lusts its faculties are the powers of Sin, yea, and the Spirit of my mind, that Breath of God is putrefied; that *σαλευν ἐν ἡμῖν*, that Angel-part of me is fall'n and turn'd Apostate; and

A and however I be partly Son of Man, and partly Son of God, yet I am wholly Child of Wrath, and so fit to be Crucified.

Which calls me to the next Enquiry, to the nature of the duty here intended, I am Crucified.

What is design'd by it S. Paul does perfectly declare *Rom.*

6. 6. *Our old man is crucified with Christ that the body of Sin might be destroyed, that we should no longer serve sin:* So

that it means a through Repentance, and abandoning of former evil Courses: A Duty which there are few men

B but in some instants of their life think absolutely necessary, and perswade themselves they do perform it. At some time

or other they are forc'd to recollect and grow displeas'd and angry at their sins, and have some sad reflections on them,

beg for mercy and forgiveness, and do think of leaving them; and when they have return'd to them again,

they shake the head, and chafe, and curse at their own weaknesse, and renew their purposes it may be; and do

this as oft as such a Season as this is, or other like occasions suggest it to or move them: And with this they satisfie them-

C selves, and hope if God do please to take them hence in some such muddy, gloomy fit of their Repentance, all's well. Now shall we call this being Crucified? are there

Racks and Tortures in this discipline? hath a Spear prickt them to the heart, and no blood nor no water, no tears gush

out thence? hath it made no issue for some hearty Sorrow to purle out?

Indeed I must confesse, the Scripture does sometimes word the performance of this duty in expressions that are not so

D sower, but of an easier importance; as first, *put off the Old Man*, as it all were but *Garment*; put it off I say, not as

they stript our Saviour in order to his Scourgings and his Crosse, but intimating to us what an easie thing it is to cast

off Sin for them, who do begin with it betimes, before it get too close to the heart. *Ὁμοίως γὰρ τὸ ἀποδύνασαι τὴν ἐσθῆν.*

*ἡμῶν ὡς τὸ ἀποδύνασαι τὴν ἐσθῆν, &c.* saith *Theophyl.* even as easie as putting off thy

Cloaths, and thy Repentance is but as thy Shift, thy change of life like changing thy Apparel.

But alas! for all the easiencesse which this expression hints,

E where the sins also lye in the Attire, as besides emulation, pride, vainglory, great uncharitableness and inhumanity,

cruel injustice and oppression often do, when many are undone through want of those dues which do furnish other

men with the excesses of this kind: when the sins therefore lye in the attire, and they may *put them off* without a Me-

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taphor, yet it is so hard that it cannot be done; sometimes the worth of a whole Province hangs upon a slender thread about a neck, a Patrimony thrust upon one joynt of one least finger, and these warts of a Rock or a Shell-fish with the appendages eat out Estates and starve poor Creditors; for whom indeed they should command *these stones to be made bread*; but that's a Miracle too stubborn for their Vertue. And then how will they proceed to the next expression of this duty? *Circumcise your selves to the Lord, and take away the foreskin of your hearts*; Jer. 4. 4. These are harder and more bloody words, they differ in the pain and anguish that they put us to, as much as to *uncloath* and *flea* would do. It appears indeed this punishment of fleaing often went before the Crosse. τὸ ἄμφω ἀναισθητοῦ ἀναισθητοῦ ὁμοῦ Παρυσίου δὲ σαθρὸς of one, *having his skin pull'd off he was Crucified*: And the scourges in some measure did inflict this on our Saviour, when they put off his Cloaths they stript his Skin also, left him no covering but some rags of that which whipping had torn from his flesh. Yet this expression sounds harsher, when it bids us *circumcise the foreskin of our hearts*, and tear it from thence, flea that: When long conversation with the pleasures of a sin hath not onely given them Regallias, but hath made them necessary to us, so as that we cannot be without them; when Custome craves with greater feaver than our thirst; when if we want it, we have qualms, faintings of Soul, as if the life were in that blood of the grape, when men can part as easily with their own bowells, as the Luxuries that feed them; if you take away their dishes, then you take their souls which dwell in them; when the sins of the Bed are as needful and refreshing as the sleeps of it; when to bid a man *not look*, not satisfie his lustful eye, is every jot as cruel as that other, *If thine eye offend thee pluck it out*: For if he must no more find pleasure in his sight, he hath no use of it; yea if this be indeed a kindnesse not to leave him Eyes to be to him the same as Appetite to Tantalus, that which he must not satisfie, and is his hell: 'Tis easie if the lust be got no further than the Eye to pull them out together; but if through that it shoot into the Blood and Spirits, mix heats with those, if it enwrap the heart, twist with its strings, and warm the Soul with its desires; so that it Spirit all the motions, all the thoughts and wishes of the heart; when it is thus, to make the heart to stifle its own motions, stab its thoughts, and strangle all its wishes; to untwist and disentangle and to tear it thence, if this be *to be Circumcised with the Circumcision of Christ*, and he that



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A that hath not the sign of this, *the seal of the New Covenant*, as he that in the Old had not the other, was, must be cut off; our long habituated hardned Sinners must not think that there is any thing of true Repentance in their easie, perfunctory, sleight performances; there is something like Death in the Duty, which yet is required of us farther under variety of more severe expressions; for we are bid thirdly to *slay the Body of Sin*; Rom. 6. 6. *to mortifie our members*, Col. 3. 5. and to *crucifie*, Gal. 6. 14. which how it may be done, the next consideration of S. Paul's condition in the Text, and my next part declare. *I am Crucified with Christ*, that is, first *as he was*, by being made conformable to his Death.

And truly should we trace him through all the stages of his Passion, we should hardly find one passage but is made to be transcribed by us in dealing with our sins.

First he began it with *Agony*, when *his Soul was exceeding heavy*, for it labour'd with such weight of indignation as did make the Son of God to sink under the meer apprehension: And he was *sorrowful unto Death*, so as that his whole Body did weep blood. The Sinners passion, his Repentance is exactly like it, it begins alwayes with grief and sense of weight, whoever is regenerate was conceiv'd in sorrow, and brought forth with pangs, and *the Child of God too is born weeping*. And for loads, the Church when she does call us to shew forth this Death of Christ, as if she did prescribe that very Agony, requires that we should find that *Garden at the Altar*, makes us say *we are heartily sorry for our misdoings, the remembrance of them is grievous unto us, the burden of them is intolletable*. So that the *Sinner's Soul* must be exceeding heavy too.

D Secondly, There he is betrayed by his own domestick, sold for the poorest price imaginable; as a *Slave* for *thirty pieces of silver*. I shall not mind you what unworthy things the love of Money does engage men to; to sell a *Christ*, a *Saviour*, and a *God*! and rather than stand out, at such a base rate, as we scorn to buy a *sin* at; every single act's engagement to Damnation, costs more than the Ransom of the world is sold for; and the Blood of God is purchas'd cheaper than any one opportunity of vice does stand us in! But I only mind you here, that he shall have a better hire that will but be a *Judas* to his own iniquities; do but betray thy Regent sins, deliver them up and thou shalt have everlasting Heaven.

Thirdly, we find him next carryed before the *High Priest*.

Mat. 26. 37.

v. 38.



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And the strictest times of Christianity would serve their sins so, to receive his doom upon them, to be excommunicated into reformation: But I shall not urge how we can discover to a *Physician* our shames, all our most putrid guilts as well as *Ulcers*, and make him our *Confessor* in our most secret sins; neither will I be inquisitive why the *Physicians* of our souls are balk'd; but will passe this part of the Conformity, and follow *Christ* to *Pontius Pilate*. And for this part we our selves are fitted, the whole furniture of a Judicial Court, all that makes up both Bench and Barr is born within us. God hath given us a *Conscience* whereby we are a Law to our selves, *Rom. 2*. We have *leas pascuas de vi caratūas* which the *Jews* did want; such evidence as is sufficient to condemn us; the same *Conscience* that is privy to our doings, and stands by our thoughts, and sees through our intentions, is a thousand witnesses: And that there may be a *Prosecutor*, our own thoughts accuse us saith *S. Paul*; and if we will give them way will aggravate each Circumstance of guilt and danger, bark, and howl and cry as loud against us, as the *Jews* did against *Christ*, for Sin is of so murdering a guilt it will be sure to slay it self; and that he may not want his deserved Ruin the Sinner makes his own *Indictment*, yea, and his own *Sentence* too, for our own heart condemns us, saith *S. John*: And when ever it does so, Oh that we would follow it through all the gradations that brought *Christ* to Death! and use our wickednesse as he was us'd, strip it from its Cloaths, bare it from its fair pretexts it useth to be drest in! Lay our anger naked from all those excuses which our provocations, that either wrath or humour will be sure to think intollerable, do make for it! strip our pride and vanity from those paints and dressees which the Custome of the Age, that does require and warrant strange things, dawbs the sin with! use our *Luxuries* and *Intemperances* so, and the other greater and more thirsty droppe that of Wealth, and of unjust unworthy gains, which there are richer *Luxuries* in too! And there are none of these but have their pleas, their colours which they set themselves out in, to please the Appetite and to deceive the Mind, all which we must strip off; and then when we have laid them naked, spit upon them, vomit all our spleen and contumelious despite at that which hath made us so ugly in Gods sight; scourge it with Austerities, and buffet it as they did *Christ*; and *S. Paul* did himself, *1 Cor. 19. 27*. And when the Body of Sin is thus tamed and weakened, it will be easie then to lead it out and crucifie it. A Crucifixion this that does make our

Good-

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**A** Good-Friday be a day of Expiation and Atonement to us: A sight which next to that of his own Son upon the Crosse, is the most acceptable to the Lord; when he does see us execute his Enemies although they be our selves, and Crucifie the dear Affections of our bosome as God did. This is indeed to be conform'd unto the death of Christ.

If I might have leave to go before you and to let you in to the Example, draw the Curtain from before the Passion, I would call my Sins out, drag them to behold that prospect, hale them into the Garden, shew them how he was us'd there.

**B** You my *Extravagancies of my youth*, my mad follies and wild jollities, come see my Saviour yonder, how he swoons when guilt began to make approaches towards him! and can I make my self merry with nothing else but that which made him dye? tickle, cheer, and heighten my self with Agonies? You my *intemperate Draughts*, my full bowles and the ryotous Evenings I have past, look yonder what a sad night do these make Christ passe! look what a Cup he holds, which makes him fall lower to deprecate, than ever my Excesses made me lye!

**C** You my *leazy Luxuries, Fulnesse of Bread, and Idlenesse*, whereby I have controul'd Gods Curse, and onely in the Sweat of others Faces eat my Bread, and in that dew drank up the Spirits of those multitudes that royl to faintings to maintain my dissolute life, see how he is forc't to bear the whole curse for me! how the *Thorns* grow on his head, and how he *Sweats* all over! You my *supine Devotions* which do scarce afford my God a knee, and lesse an heart, not when I deprecating an eternity of all those Torments which kill'd Christ! look yonder how he prays, behold him on his Face petitioning, see there how he sweats and begs!

**D** You my little *Malices* and my vexatious *Angers*, that are hot and quick as Fire it self, and that do fly as high too, that are up at Heaven strait for the least wrong on Earth! look how he bears his, how his patience seems wounded onely in a wound that fell upon his persecutors! and when one that came to apprehend him wrongfully was hurt, as if the Sword of his defence had injur'd him, he threatned and for ever curs'd the black deeds of that angry Weapon, and made restitution of what he had not taken, made his adversary whole whom he had not hurt!

**E** See how with his cruel Judges he is as a *Sheep*, that not before his *shearers* onely, but before his *Butcher* too is dumb! You my *Scorns*, and my *high Stomach* that will take no satisfaction but Blood and Soul for the faults of inadvertency, for such as not the *wrong*, but *humour* makes offences! look how they

Mat. 26. 51.

v. 52.

Luk. 22. 51.

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they use him, they buffet, and revile and spit upon him. Ye my dreadful Oaths and bitter imprecations which I use to lace my speeches with, or belch out against any one that does offend me in the least, making the Wounds and Blood of God, and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness. There you may see what 'tis I play with so, you may behold the Life of Christ pouring out at those wounds which I speak so idly of, and what I mingle with my sportive talk is Agony, such as they that beheld afar off struck their breasts at, and to see them only was a passion. Ye my Atheismes and my Irreligion— but alas you have no prospect yonder, its but faint before you who out-do the Example; whatsoever Judas and the rest did to the Man Christ Jesus, you attempt on God, you invade Heaven, Sentence, Crucifie Divinity it self.

And now having shewed my Sins this Copy of themselves, what they are in their own demerits, when my bowels do begin to turn within me at that miserable usage which Christ underwent, it will be a time to execute an act of Indignation at my self, who have refetted in my bosom all these Traytors to my Saviour; made those things the joy and entertainment of my life which had their hands in the Blood of my God; and what a stupid senseless Soul have I, that was never troubled heartily at that, which did make him almost out of hope, and if this be the effect of sin, then it is time for me to throw it off, O my Jesu! sure I am, I am not able to support the weight of that thou didst sink under. Thou didst come to bear our sins in thy own Body on the Tree, therefore in thy Body they were nailed to the Crosse, and then certainly I will not force and tear them thence: No, there I leave them, and will never reassume them more; which resolution is the effect of that vertue and efficacy which is in the Crosse of Christ to the crucifying of sin, which is the second sense in which the Christian does profess with S. Paul, I am Crucified with Christ.

There are some Learned Men, that when they would assign reasons sufficient to move God to lay the punishment of our iniquities upon his Son, and execute that Indignation that was due to us on the most innocent, most Holy Jesus, give this onely, that this was the highest and most signal way imaginable to discover Gods most infinite displeasure against Sin, and by consequence to terrifie men from the practise of it: For if any thing in Heaven or in Earth could make us fear, and from henceforth commit no such evil, it was surely this, to see Sin sporting in the Agonies of Christ, Iniquity triumphing



- A** triumphing in the Blood of God : To see those dire instances of the deservings of a Sinner, those amazing prelusions to his expectations; and consider it was easier for God to execute all this upon his Son than suffer sin to go unpunish'd. Indeed they make all that is real in the whole account they give of satisfaction made to God for sin to consist in this, that *the temporal Death of Christ* (which God by vertue of his absolute Dominion may inflict on the most innocent, taking away that which himself had given, especially since Christ who had that right over his own life, which none else had, did of his own accord submit to it; and he *laid down his life, who had a power to do so.*) That Death I say, might justly be ordain'd by God for an Example of his Wrath and Hatred against Sin, and then might be accepted in the stead of their death, who were warned by that example, and affrighted from committing sin. And truly there is colour for it, for all satisfaction seems either of a losse sustain'd, which is acquired by compensation; or the satisfaction of our anger, which is commonly appeased by the sufferings of the injurious party; or else the satisfaction of our fears and doubts, that we may be secure not to sustain the like again, which is most likely to be best provided for by punishment : For sure one will not venture upon that which he must suffer for the doing.
- B**
- C**

Now of all these the first, the satisfaction of *compensation*, as it cannot properly be made to God who could sustain no real diminution by Man's sin : For *though thy wickednesse saith Job, may hurt a man as thou art, yet if thou sinnest what doest thou against God? or if thy transgressions be multiplied, what doest thou to him?* but onely as the *breaking of his law* does in S. Pauls expression dishonour him amongst men,

- D** so also it were easie to demonstrate that this one example does exalt more of Gods attributes, and to a greater height, than either if his Law had been obey'd or executed, if that either were our business, or if this sort of satisfaction did not properly belong onely to the offended party, not the supreme Judge or Governour as such, under which notion God is here to be considered. As neither does the second satisfaction, that of *anger*, the Judge being to be like his Law, that hath no passions or affections. And truly since the things that do satisfy our angers and revenges are no real goods, the satisfactions of them are unnatural, and therefore surely not Divine : Monstrous appetite that hath learnt to desire mischief, hath also taught us to delight in misery, and be satisfied with the griefs of others, which being nothing to us cannot be our
- E**
- good :

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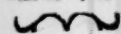
Joh. 10. 18.

Job 35. 8; 9.

Rom. 2. 23.



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good : And although we are stil'd Children of Wrath, as if our portion were to be onely plagues, our inheritance perdition, and the fearful issues of Gods Fury : Yet since to be angry signifies in God no more than this, to testifie what great abhorrency he hath to sin, how contrary to him, how not to be indur'd it is : It was impossible for God when he had once resolv'd to pardon sin, to testifie that more than by resolving not to pardon it without such an example ; so that it did satisfie his anger perfectly. But all true satisfaction lyes in the *provision that is made by punishment against future offences.*

This is that which the *Magistrate* and *Law* requires, *nec enim irascitur, sed cavet* ; for by Punishment they cannot call back the offences that are past, undo or make them not have been : but they can make men not to dare to doe them again, nor others by their example.

This is the end why they annex Penalties to their Laws, expressely said so *Deut.* 19. 20. Which end therefore when they attain by Punishment, the *Law* and *Magistrate* is *satisfied*. For it is not so much the Death of the Offender that is satisfaction of the Law, as the Example of Terror that it gives ; and therefore humane Lawgivers have oft thought fit to change the Penalty ; and where Death was appoynted, to assign other sufferings that consist with Life, and prolong Misery and Terror, as Proscription, and the Gallies &c. Accordingly to propose an Example of Terror to us, God laid all the severe inflictions of the Passion-day upon his own Son. Now it is evident that the example of a Man suffering for the breach of Lawes does certainly hedge in those Lawes, keep them more safe from violence ; therefore we see those Lawes are best observ'd which the Magistrate's Sword does most guard ; and Experience would quickly make it good, a Land would prove but a meer Shambles, and a Man's life cheaper than a Beast's, if *Murderers* and *Du-ellists* shall get impunity more easily than he that *steals an Horse* or *Sheep*. When on the other side, that Nation from whom we most receive the *fashions* of our *vices* also, whom the *honour* of that *sin* is most peculiar to ; though they seemed to value it above Estate, and Life, and Family, and Soul, yet we know could be beaten from it by some sharp examples. And then when our Lawgiver, as he spoke his Laws at first with Thunder and with Lightning, as if they brought their Sentence along with them, and the very promulgation was a copy and example of their Execution : So also he did write those Laws in Blood, to let us see what does await transgression,

- A fion, how he that spar'd not his own dear Son, will certainly not spare any impenitent; this could not choofe but have some influence, if 'twere consider'd: Should we call to mind the kindnesse God had at this time to lost Man, how he so long'd to pity him, that he resolv'd not to pity himself; how yet in all those turnings of his bowells within him, his repentings over Man, when his Compassion was at such an height as to give his well beloved Son to satisfie for our transgressions; in the midst of all those inclinations to us, at that very time how yet he did so hate our sins, that nothing else could satisfie him, but *the Blood of God*: How he made the Son of God *empty himself* of his Divinity and of his Soul, and all to raise a sum onely to purchase one example of that Indignation that attends a Sinner; it will be easie then to recollect how insupportable that Wrath will be to the impenitent in the Day of his fierce Anger; when he shall have no kindness left for them, but the Omnipotence of Mercy will become Almighty Fury: Who shall be able to avoid or to endure the issues of it? shall I think to scape them when he spared not his Son? or shall I venture upon bearing that to all Eternity which that Son was not able to support some hours? Thus as *S. Paul* expresse, *God sending his own Son in the likenesse of sinful flesh, a Sacrifice for sin, condemn'd sin in the flesh*, that is he shewed what did await iniquity, that men by so great an example of his Wrath, might be frighted from the practise. *Et si quis morte Christi admonitus peniteat, iste per mortem Christi peccato mortuus esse dicitur*, saith *Origen* on *Rom. 6. 1.* He who seeing that example of Christ Crucified for sin is warned by it into Repentance, he is *crucified with Christ*. God dealing with us as Men do with a young Prince, that must be disciplin'd by the correction of another for his faults; and in this sense also, our chastisement was upon Christ, and by his stripes we are cur'd.
- C
- D

And now though I propose not this as if I thought this Reason were sufficient of it self, which seems to give no good account how any could be ransomed e're Christ suffered: (which yet certainly they were, the vertue of his Death extending to all former Ages, as is proved most evidently *Heb. 9. 25.* a place which *Crellius* himself does give no satisfaction to) if the satisfaction of his Death consisted onely in its being an Example; it could no more satisfie for the sins of former Ages, than it could be an Example e're it was in being: If that Death were accepted in the stead of their death, who by that Example are frighted into Repentance, what was accepted for their sins, who had no such vision of it, as that

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it could or did affright them, yet repented. Yet to them that have beheld it in its vigour, they that can controul this check to vice, and when to shew us an Example it cost God the life of his own Son, after the prospect of whose Cross he hath not any Terrour to propose, this being the contrivance of the Divine mind, and the streffe of all his most Almighty Attributes conjoyn'd in one compounded Miracle, can yet make all this vain and fruitlesse and have no effect, are nor feared nor warned by it; but as if it signified no peril to their sins, they can come once a year to entertain themselves with the Example and go from the Agonies unconcern'd to the sins that inflicted them, and that shew forth themselves in them: Who act as if those were the onely soft and pleasant things that crusht his Blood and Soul out, as if those which did make the Son of God cry out as if he did almost despair, were the onely fit things to make men jolly: And do thus as they did it in despite to this great method of Salvation, as if they did enjoy the indignation and the wrath of God, as if those Agonies like the other difficulties of their sins did more provoke to them, or like the Paschal bitter herbs that typified them, were as *sawce* to the Ryots of their vices. These certainly are men of a most desperate appetite and courage. But 'tis much more to be lamented that the Law of God does not seem better guarded by this dire example than it was of old among the Jews, when it shew'd the Sinner his deservings onely by the dying of his Beast, and had no other fence nor satisfaction than the blood of Bulls and Goats: It is not very visible that it hath wrought upon consideration so as to make us more fear and beware; nay, we may question whether the example of my Bullock dying for my sin would not restrain and terrifie me more than that of Jesus Crucified for it: If I were to expiate the Blood with which I word my anger and my oaths, with the blood of my own Flocks, if that Luxury which plunders every Element and brings a little Universe at once upon my Table to treat it self withal, were but to kill one Heifer for the Temple; and I to expiate each surfeit by one such Religious Ryot: Were I to quench the feavers of an Intemperance with a drink-offering, 'tis possible I should not be so prone to sacrifice to my Genius, if I must sacrifice to God for doing so, and I should be more tender of my Beasts than I am of my Saviour. Now how comes this to passe? It is impossible that we should be so apprehensive of our own demerits, should we see them represented in the sufferings of a Beast, as when they are shewed to us in those of the Son of God.



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A God. What is it then? should we account *our selves* to suffer in *our Beast*? His Death were our own *losse* and *punishment*: And had we no *communion* in this *Death of Christ*? was not that *our own*? or account we our concern and share in that *lesse valuable* than in that of our *Beast*? Far be this from us, we are no further *Christians*, than we can affirm with S. Paul (who challengeth a *fellowship in all Christ's sufferings*, and boasts it, saying) *I am Crucified with Christ*. Which brings me to the last sense of the words: *I have a share and am a partner in that Cross*, and all the *satisfactions* that were wrought upon it.

B This is that *κοινωνία παθμάτων* Phil. 3. 10. a *partaking in Christ's Passion*, having *his sufferings communicated to us*, made *our own*, as if we had been *crucified with him*: as much as he that offered a peace offering was said to be *ἑὸν θυγάτηρ κοινῶς* 1 Cor. 10. 18. to *communicate with the Altar*, and *partake the Sacrifice* which he really did. We read indeed there in the *sixteenth verse*, that in the *Sacrament* there is *κοινωνία αἱμάτων*, the *shedding of Christ's Blood* is there *communicated*, reckoned to us, but it is communicated *in a Cup of Blessing*.

C And is this to be a partner in his *Crucifixion*, to partake onely the *Sacrament of Crucifixion*? not to receive the wounds and torments, but the benefits, the pledge of the satisfactions of the *Crosse*, the seal of the *Remissions* that he purchas'd on it? *Blessed Jesu!* we should have borne thy pangs, and all the dire things thou didst suffer ought to have been ours eternally, that *Agony* which an Angels comfort could not calm, that dreadful *Terrour* which expresseth it self in the cold *Sweat* of clotted *Blood*: that greater *Terrour* which came so near *Despair* as to make thee cry out,

D *My God, my God, why hast thou forsaken me?* all should have been our portion to everlastingness, and spent their fury on our Souls: And wilt thou have us bear no more of this than the remembrance? all our *Mount Olivet* and *Golgotha* be onely the *Lords Table* and his *Entertainment*? dost thou *communicate thy Agonies in Eucharistick wine*? and is this to be *Crucified with Christ*? so he does account it seems. He that by vertue of the *Crosse of Christ* hath *crucified his body of Sin*, Christ's satisfactions are accounted to him, he is esteemed to have a *fellowship in all the sufferings*, to have had an hand in all that was done for man on the *Crosse*, they are all reckoned his: And as Christ bore the *guilt* of all our doings on the *Tree*, so he will have us bear the *name*, and *merit*, and *reward* of his; for as S. Paul does expresse, *Rom. 6. 5. We are planted together in the likeness of his death*, by being



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made conformable to that in crucifying of our sins, we are inoculated as it were, and both together ingrafted in into the Crosse, and so there is deriv'd to us the vertue of that Stem, that Root of Expiation and Atonement; and by this insertion being as the same S. Paul sayes, *Phil. 3. 9. found in him, we have his righteousness.* That poor Soul that does throw himself down in the strict humiliations of Repentance at the footstool of the Crosse, and there beholds his Saviour dying for him, and that is himself by Penitence incorporated into him, grafted into his Death, and planted in his very Passion, as Origen and Thomas interpret, He may take confidence to say, *Behold Lord, if the satisfactions of thy eternal Justice be acceptable to thee, if the blood of God that is offer'd up without spot be a well-pleasing sacrifice, look down at once on thy Messiah and on my poor Soul! turn not thy face from me, for whatever my guilt is, I have an equal sacrifice, those are my satisfactions, and that blood my offering, the Passion and propitiation of the Crosse are mine. I am crucified with Christ.*

We have gone through all the Parts, all the Considerations of this expression, and have no more now to take notice of but this, that all of them must go together, that they never are fulfill'd asunder, but he onely whom the efficacy of the Crosse of Christ hath wrought on to the Crucifying of sin, he onely hath the satisfactions of the Crosse imputed to him, he is planted with, ingrafted into Christ: For if any man be in Christ, he is a new creature, old things are done away, *2 Cor. 5. 17.* Whosoever is not such he hath no interest in the Jesus of that day. He may perchance in some one of those easie Saviours which these times afford, wherein Opinions call'd holy, or a sanctified Faction give such interests, and to be in a party is to be in Christ; or else he may depend upon that Christ, that may be had with meer Dependance, that is ours if we perswade our selves he is so. Now sure, he that is perswaded he is Christ's, is either truly so perswaded or else falsely; if but falsely, that will not advantage him, for God will never save a man for believing a lye; but that he should truly be perswaded so without this duty is impossible, for he that is Christ's hath crucified the Flesh with the Affections and Lusts: therefore by good Logick he that hath not crucified them is not Christ's, and evidently whosoever is not crucified at all, he is not crucified with Christ.

And sure I need not put you in remembrance, that the man in whom sin reigns, and whensoever his Lusts and Passions bid him go he goeth, or come he cometh, or do this he doeth it, that the body of sin is not crucified in him; that which were

A were mayled and fetter'd on the Crosse and slain there could not command and rule him so.

2d. IX 2.

Or if sins dominion be not so absolute but God hath got some footing, so as that his Law hath power in the man's mind so as to make him make resistances against his sin, and he dislikes it but alas commits it still, yet what he does allows not, but returns to do it at the next temptation; afterwards would fain be good yet does not find how to perform, something governs in his members, *judging that Law in his mind is to captivity to the law of sin*, this man although he hath *the body*

B of death, yet 'tis not crucified and slain; for it does live and exercise the greatest tyranny upon him, forces him to serve and to obey against his mind, it overcomes his own heart, and all inclinations to good, and conquers God within him: Till men have left off the custome of the works of sin, and all grosse deeds of the flesh it were as vain to prove *they are not crucified*, as that *he is alive that walks and eats*. Those works they are the *fruits of the flesh*, the of-spring of its lusts, and were that crucified, and we by likenesse to Christ's death planted into the Crosse, we could no more produce them, than that *dead Tree* the Crosse could bear fruit, or then a Carcasse could have heat to generate, or the grave become a womb, the dust bring forth.

C Secondly, Yea more, they perform not the outward actions of life who have but the image of death on them; and a man asleep works not, yet is alive, his fancy and his inwards work; and if sin be onely kept from breaking out, and men commit not grosse deeds of the flesh, but yet indulge to these things in imagination and the heart, cherish them in *phantasy*, and design, and wish, onely restrain the practice, or D indulge to spiritual wickednesses; you may as well say that a man is dead because he does not walk abroad, because he keeps within doors, and lives onely in his Closet or his Bed-Chamber, as say that sin is crucified, which while it *stirs but in the heart, it is not dead*.

E Thirdly, Once more, we part from all acquaintance with the dead, the Corps of one that had the same Soul with us; howsoever we may have some throws of grief to leave it, yet we put it from us, we admit it to no more embraces; but if 'twere the loathsome Carcasse of a Villain Traytor that was Executed, we turn from the sight as from a fiend; it is a detestable and accursed spectacle. And so he that hath put his Body of sin to death would have great averlations to it, yea how dear soever it had been, he would no more endure the least acquaintance with it, then he would go seek for his old con-

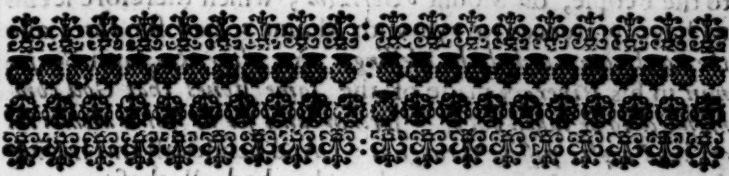
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conversations in the Chambers of Death; he would shun the sight of any the most bosom custome, as he would the Ghost of his dead Friend, he would abandon it as a most ghastly dreadful spectacle; he would also bury *these his dead out of his sight*. Thus he must needs be dispos'd that hath crucified his Old man. A

And they that are thus *dead with Christ shall also live with him*, yea those that are thus crucified with him, he hath already rais'd up together, and hath made them sit together in Heavenly places in Christ Jesus. There already in their cause, and in their right and pledge, and there hereafter in effect and full enjoyment. B

SERM.

Ser. X<sup>2</sup>



SERMON X.  
CHRIST-CHURCH  
IN  
OXFORD.

Novemb. 5. 1665.

LUKE IX. 55.

*Ye know not what manner of Spirit ye are of.*



**H**E state of that great controverſie which the words ſuppoſe between the *Jews* and the *Samaritans* as it then ſtood, ſeems briefly thus: Thoſe that were planted in the Regions of *Samaria* by *Salmaſer*, however great Idolaters at firſt; having of it ſince admitted in a while the God of *Israel* among their Gods; and after having an *High-Prieſt* of *Aaron's* Line; a *Temple* too built on that place where *Abraham* and the *Fathers* of the *Hebrews*, friends of God, did chooſe to offer Sacrifice; and on that very place where God himſelf enjoyn'd

a Joh. 4. 20.  
Gen. 12. 6. 7.  
and 33. 18.  
compar'd with  
Deut. 11. 29.  
30. and Judg.  
9. 6, 7.



## Ser. X.

b Deut. 11. 29.

c Pl. 137. 3.

d Joh. 4.

e i i δὲ ἐξέ-

μενος τὸν ἰε-

μεν οἷς τὸ μα-

ταθεῖναι

τῆς Ἐιδωλο-

λατρίας ἣ

τὸν ἱνα Θεὸν

ἱσχυρόναι

ἱσχυρὰ δὲ δι-

σας.

Epiphan. de

Samarit. &amp;

Scaliger sayes

Audeam dice-

re eos adeo ab

omni Idolola-

tria abhorre-

re ut in hac parte

Judæos ipsos

superare. vide.

Ausb. de Emen.

Tem. 1. 7.

p. 662.

f Joseph An.

l. 11. c. 8.

g Jof. 1. 2.

contra Ap.

p. 1063.

Edit. G. L.

h Joh. 8. 48.

i Joh. 4. 22.

enjoynd the Law and all the Blessings of it to be publiſht A  
to the People, on Mount b Gerizim; which therefore ſeems  
to have pretences to vye with Mount c Zion for there alſo  
the Lord commanded the Bleſſing. An Altar too, ſaith Benja-  
min in his Itinerary made of the ſame ſtones that God com-  
manded to be taken out of d Jordan and ſet up for a memorial  
of his Peoples paſſage through it: And beſides all this having  
the Law of Moſes too; when they had all theſe preten-  
ſions to the God of Iſrael, they clave to him alone, and  
wholly threw off their Idolatry. So e Epiphanius does affirm  
expreſſly. And their countrey being as Joſephus ſayes, the recepta-  
cle of all diſcontented fugitive Jews, a great part of it too plant-  
ed with them by Alexander, they eſpouſed the Worſhip of  
the Jews, and came to differ very little either in the Do-  
ctrine or the praſiſe of Religion f τὴν αἰσὶν ἔχοντες τὴν Ἰουδαίαν,  
having all things as it were the very ſame, the only diſtance ſeems  
to be betwixt their Temples, g καὶ ἱερῶν ἀμφοτέρω, juſt as the  
Woman ſtates it to our Saviour, 4. Joh. Our Fathers Wor-  
ſhipped in this Mountain, but ye ſay that in Jeruſalem is the  
place where men ought to Worſhip: So that if we audit the  
account of the Samaritane guilt, they ſeparated from the place  
of Worſhip which God had appointed, and ſet up another; in a  
word, they were Schiſmaticks.

Whether this be ſuch a guilt as ſhould make thoſe terms  
equivalent h He is a Samaritane and hath a Devil, I ſhall not  
ſay; but it is ſuch as makes our Saviour ſay ſomewhat exclu-  
ſively, i ſalvation is of the Jews. All the Bleſſings and Salvati-  
ons of the Law did indeed hover on Mount Gerizim, were  
given thence, that was the place of them; but they  
were cut away when Schiſme came: The Church is not a  
place of bleſſing when 'tis built againſt the Church; The Al-  
tar hath no Hornes to lay hold on for refuge, but to puſh  
and gore onely, when it is ſet up againſt the Altar; and Ge-  
rizim is Ebal when it ſtands in competition with Mount Zion.  
Well; this onely thing does breed the greateſt diſtances  
imaginable in the Nations, nothing more divides than Sepa-  
ration and Schiſme; and then theſe Samaritanes as all Sepa-  
ratiſts do, grew ſuch Opiniſtres and ſo violent in their way,  
as to deny humanity to thoſe that would not joyn with them;  
they would not grant the Civilities of Paſſage to one that  
intended for Jeruſalem to Worſhip: They reſuſe it to our  
Saviour, here becauſe his Face was thitherward, v. 53. A  
Schiſmatick will reject a Chriſt if his Face be fromward their  
new Eſtabliſhment, if he but look towards the Antient  
Worſhip: At this the Sons of Zebedee are offended, zealous  
for

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a 2 King. 1. 9.  
10, 11, 12.

A for their Master, as being most particularly concern'd in him, two of his neereſt intimates; and their zeal would needs break out into flame. And why not? a rudeneſſe to *Eli jah* was reveng'd by him with Fire from Heaven, which conſumed twice fifty Souldiers and their Captain, though they came to do the King's Command: And ſhall theſe hated Schiſmaticks be rude to Thee? and reject the Meſſiah, and yet go unpuniſhed? *Lord, ſhall we command fire to come down from Heaven to conſume them, even as Elias did?* Which our Saviour answers with this ſharp rebuke, *Ye know not what manner of Spirit ye are of.*

B Not to divide but to explain my Text, and ſo inſtead of parts preſent you with ſome Subjects of Diſcourſe.

C By *Spirit* here is meant that diſpoſition and complexure of Chriſtian Piety and Vertues, that courſe and Method of Religion which the Spirit does preſcribe to Chriſt's Diſciples, and does guide them in; or in a word, *the temper of the Goſpel* is ſo called: And this in oppoſition to the *Law*, the difference of theſe being expreſſed by a diſverſe manner of Spirit; the one is called *the Spirit of Bondage*, the other *Spirit of Adoption*; ſo here *Ye know not of what Spirit ye are*, ye do not judge aright, if you believe the temper of the Goſpel is like that of the Law: The courſe that I preſcribe to my Diſciples differs much from that of Prophets under the old Teſtament; you muſt be guided by another Spirit than *Eli jah's* was in calling for Fire; if my Spirit dwell in you, *For I came not to deſtroy mens lives* on any ſuch account. In this ſenſe it affords theſe propoſitions.

b Rom. 8. 15.

D Firſt, To deſtroy Mens lives, or other temporal rights on this account meerly, becauſe they are *Apoſtates, Schiſmaticks*, or otherwiſe reject the true Religion, or Chriſt himſelf, is inconſiſtent with the temper of the Goſpel. This is that which Chriſt reproves here, telling them that would do ſo, *Ye know not what manner of Spirit ye are of.*

E Secondly, Becauſe the *Spirit of Elias*, which the Goſpel Chriſtian Spirit here is ſet in oppoſition to, oppoſ'd the *Magiſtrate*, deſtroy'd thoſe that came commiſſion'd from the Prince; and Chriſt deſignedly does ſay ye muſt not do now what *Elias* did, therefore, to attempt upon or againſt the Magiſtrate, on the account of Chriſt, or of Religion, is inconſiſtent with the *Spirit of the Goſpel*.

First, of the firſt that to deſtroy mens lives, &c.

But here I muſt obſerve, that ſince theſe fiery Diſciples that did give occaſion for our Saviours rebuke, here were no Magiſtrates, nor did Chriſt himſelf that gave the rebuke

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2 LUC. 12. 14.  
Joh. 18. 36.

assume, but <sup>a</sup> renounce openly all such Authority; therefore no observation grounded on these words can controul the Magistrates just power in punishing offences done against his Laws, although pretences of Religion and Conscience give colour to those offences; the Gospel does diminish no rights of the secular Powers: Now Supreme Magistrates, though as such they have no right to *judge in Articles of Faith*, to define what is true Religion, what not; for then the Pagan Princes who had never heard of Christ, and yet are as much Magistrates as any, would have right to judge what Doctrines Christ delivered down to be believed.

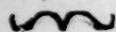
But certainly when Christ Commission'd his Faith to run through all the World not onely independently from all the powers of it but in perfect opposition to them, they can have no right to judge in that, which whatsoever they shall Judge we are alike bound to receive (the Faith of Christ) without any the least difference to their judgment. But though they have no right to judge of this, they have *Authority to determine what Faith shall have the priviledges of their State and what shall not; which shall be publicly profess, and which they will inhibit with Penalties*: For sure the Priviledges of the State and power of Penalties are the proper rights of the Supreme Power, and therefore none but that can judge and determin of them. In a word, since it is most evident that the tranquility of a State does depend upon nothing more than the profession and priviledging of Religion; it follows that those Powers to whose Judgment and Decrees the care and Tranquility of the State is committed, must have the power to judge and to determine what Faith shall be publicly profess and priviledg'd by the State: In which Judgment and administration if they erre, and priviledge a false Faith and inhibit the true; they use their Power ill, and are responsible to God for doing so, but they do not invade or usurp a Power that is not their own. Rather 'tis most certain if the Principles of any Sect, or else if not they, yet the pursuance of any Principles do tend directly towards, or are found to work Commotions and Treasonable enterprises, the Supreme Power hath as much right to restrain, yea and Punish them, although with Death according to their several merits, as he hath to punish those effects in any other instances wherein they do expresse themselves.

Nor must Religion secure those practises which it cannot *sanctifie*, but does *envenome*. For by putting an everlasting concern



A concern into mens opinions and actions their undertakings are made by it more desperate and unreclaimable. What wounds and what Massacres must the State expect from them that stab and murder it with the same Zeal that the Priest kills a *Sacrifice*? that go to act their Villanies with *Devotion*, and go to their own *Execution* as to *Martyrdom*?

Str. Xi.



B Twere easie for me to deduce the practise of this Power from the best Magistrates in the best times, if that were my businesse; who had onely this temptation to say thus much, that I might not seem to clash with the Magistrates Power of coercion in Religious causes when I did affirm, that to *destroy mens Lives* or other temporal Rights on this account meerly because they are *Apostates*, *Schismaticks*, or otherwise reject the true Religion, or Christ himself, is inconsistent with the temper of the Gospel.

C If you would discover what the temper of the Gospel is, you may see it in its Prophecy and Picture in the Prophet *Isay*, <sup>a</sup> *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice den, and the Serpent shall eat the dust.* Whatever mischief these have in themselves, there's nothing of devouring, or of hurt to one another in this state; 'tis like *Paradise restor'd*, the prospect of the Garden of the Lord. Rather whereas there these Creatures onely met, here they lie down and dwell together: And the *Asps* and *Serpent* that could poyson *Paradise* it self, have now no venomous tooth to bite, no not the *beet*, nor spightful tongue to hiss.

a *Isai.* 11. 6, 7. &c. & 65. 25.

D But to speak out of figure, the Gospel in it self requires not the Life of any for transgression against its self; it calls all into it, and waits their coming; those that sin against it, it useth methods to reform, hath its Spiritual Penalties indeed, whereby it would inflict amendment and Salvation on offenders: But because final impenitence and unbelief are the onely *branches* of the *Covenant* of this Religion, therefore it does wait till life and possibilities of Repentance are run out; and then its Punishments indeed come home with interest, but not till then. The Law 'tis true was of another temper, it required the life of an *Apostate* to *Idolatry*, whether twere a single person, or a City, 12. *Deut.* To the Jew that was a *Child*, as *S. Paul* says, and so not to be kept in awe by threats of future abdication, things beyond the prospect of his care, but must have present punishments, the Rod still in his eye; and was a refractory Child that seem'd to have the *Amorite* and *Hittite* derived into him, a tincture

b *Gal.* 4. 1. 3.



## Serm. X.

of Idolatry in his Constitution, that was as ready to run back into the *superstitions* as the *Land of Egypt*, as eager for their *Deities* as their *Onyons*, and had the same appetite to the *Calf* and to the *fleshpots*, to make the one a *God* the other a *Meale*; to such a People Death, that was the onely probable restraint, was put into the Law by *God* who was himself *Supreme Magistrate* in that *Theocracy*, against whom 'twas exact Rebellion and Treason to take *another God*, and therefore was by him punisht with Death. But the Spirit whom Christ sends breaths no such threats, for he can come on no Designs but such as Christ can joyn in, but saith Christ, *I came not to destroy mens lives.*

Secondly, The temper of the Gospel is discovered in its Precepts. I shall name but one, *Mat. 5. 43, 44. Ye have heard that it hath been said, Thou shalt love thy Neighbour and hate thine Enemy: But I say unto you love your Enemies, &c.* Where if *Enemy* did not mean the man whom private quarrell had made such, and Him it could not mean, it being said to them that they must love that *Enemy*, *Exod. 23. 4, 5.* But, as the *Jews neighbour was every one of his Religion*, and he liv'd neer him that lived in the same Covenant with him, so *enemy* being oppos'd to that, must signifie one *not of his Religion*; an *Alien*, an *Idolater*, with any of which they were indeed to have no exercise of love or friendship, no commerce; and to some *Enemies*, the *Canaanites*, no mercy, but they were to hate them to destruction, *Deut. 7.* If so, then our Saviours addition here, *But I say unto you love your Enemies*, does say that *we must love even these*; the *Christian* hath no *Canaanites*, but the most profligated adversaries of his Religion he must love, and pray for them although they persecute him: (Which makes appear it does at least include *Enemies of Religion*, for Persecutions seldome were on any other ground, and Religion which should have nothing else but Heaven in it, as if it had the malice and the Flames of Hell, breaths nothing else but Fire and Faggot to all those that differ in it.) But whether it be an addition and mean thus or no, since it is sure that both they and we are bound to love the *Neighbour*, and Christ hath prov'd, *Luc. 10.* that the *Samaritane*, he whom our two Disciples would consume, that *Schismatick* and *rejectioner of Christ* is yet a *Neighbour*, therefore him also we must love and pray for. Now 'tis a strange way of affection to destroy them, to love them *thus to the death*, to get admission to their hearts with a *Swords point*, to pray for them by calling for Fire down from Heaven to consume them. *S. Greg. Nazian.* calls the founder of that Faction

A Faction that began this practise in the Church, *πρωτότης λεγιῶνος*, and if so, we know well of what Spirit he is that does call for fire to devour those that differ from him in Religion; 'tis sure one of this Legion, or it rather is the leader of them, that did dwell in Tombs, and does in flames, things which he loves to inflict; one that was the first Rebell too, which leads me to my second observation: That

Secondly, *To attempt upon, or against the Prince on the account of Christ, or of Religion, is most inconsistent with the Spirit of the Gospel.* For it was the Spirit of Elias who destroyed those whom the Magistrate did send, that Christ opposes here the Spirit of the Gospel to, in this severe rebuke, *ye know not what manner of Spirit ye are of.*

The other warm Apostle meets a greater check in the like case, S. Peter's zeal that they say made him chief of the Apostles, as it made him promptest to confesse the Lord, so it did heat him to be readiest to defend him; as fiery to use his sword as his Tongue for his Matter: But his Master will not let a sword be drawn in his own cause, *\* put up again thy sword into his place:* The God of our Religion will not

C be defended from Treason, and from Murder by the wounding of another, nor will his Religion suffer a sword out of the sheath against the Power of the Magistrate, no not in behalf of Christ himself; but goes beyond its proper bounds to threaten things that are not Gospel punishments, even excision in this life, to them that do attempt it, *\* They that take the sword, shall perish with the sword.* Here the Gospel becomes Law, and turns zealot for the Magistrate though persecuting Christ himself. Our Saviour does not think it sharp enough to tell S. Peter that he did not know what spirit he was

D of, for when this Disciple would have kept these sufferings from his Master onely by his counsel, he replies to him, *\* get thee behind me Satan:* He was then of that manner of spirit; therefore now that he does so much worse, when he attempts to keep them from him with a sword, and drawn against the Power, as if Christ did not know how to word what spirit such attempts did savour of, he does not check and rebuke now, but threaten and denounce. And 'tis obvious to observe, that this same Peter who would needs be fighting for his Master, in few hours with most cursed imprecations & forswears him:

E And so irregular illegal violences for Religion usually flame out into direct opposition to that they are so zealous for; fly in the face of that Religion they pretend to strive for; to let us see they do not rise from Divine Zeal, and from true Piety, but from Hypo-

crisie,

a Mat. 26. 52.

b Mat.

c Mat. 16. 23.

d Mat. 26. 74.

## Ser. X.

a v. 12.  
b v. 14.

c Vid. S. Aug.  
in Psal. 124.  
d Vid. Athan.  
Apol. ad Con-  
stant. & Ho.  
Epist. ad Con-  
stant. in A.  
than. Ep. ad  
sol. vitam a-  
gentes. Tom 1.  
p. 838. Edit.  
Paris. 1627.  
e vid. Greg.  
Naz. Orat.  
20am. Tom. 1.  
p. 350. Edit.  
Par. 1630.  
f vid. Ambr.  
pro variis Affi-  
onibus Conci-  
on. 1. p. 97.  
Tom. 5. Edit.  
Paris. 1632.  
g l. 2. Ep. 14.  
p. 206. Tom. 5.  
h p. 270.  
Tom. 1.  
i 1 Sam. 13. 22

k Mat. 13. 29.

l Joh. 19. 14.

crisie, Ambition, Revenge, or Interest; and that *warm shine* that kindles there pretended *Angels of Light*, is but a *flash of Hell*, a *glory about a fiend*. Therefore afterwards none was more forward than S. Peter was to presse submission to the Magistrate, though most unjustly persecuting for Religion; talks of no Fire but the *fiery trial* then, in *Epist. 1. Cap. 4.* <sup>a</sup> and <sup>b</sup> *If ye suffer for the Name of Christ the Spirit of glory and of God resteth upon you*, he knows *what manner of Spirit* such are of: When they are in the place of *Dragons*, then the *Holy Ghost* and *God is with them*; when the *darknesse of the shadow of death* is on their Souls, even then the *Spirit of glory resteth on them*. Accordingly the after-Fathers urge the same not onely towards Heathen Emperours, but relapst He-  
reticks and Apostates: As <sup>c</sup> *Julian*, and <sup>d</sup> *Constantius*, <sup>e</sup> *Valens*, <sup>f</sup> *Valentinian*; and upon the same account <sup>g</sup> S. *Ambrose* sayes, *Spiritus Sanctus id locutus est in vobis, Rogamus, Auguste, non Pugnamus: The Holy Spirit spake these words in you, we beg O Valentinian, we oppose not.* And <sup>h</sup> S. *Greg. Nazianzen* sayes, to do so was the *Christian Law* most excellently ordained by the *Spirit of God*, who knew best to temper his *Law* with the mixture of what is profitable to us, and honest in it self. They knew what *manner of Spirit* that of Christianity was: It does assume no power to inflict it self: 'Tis not commissi-  
on'd to plant it self with violence, or destroy those that re-  
fuse or oppose it. It wages War indeed with vices, not with men: And in the Camp of our Religion as once in *Israel*, <sup>i</sup> *there is no Sword found but with Saul and Jonathan his Son*, on-  
ly the Princes Sword. Our *Spirit* is the *Dove*, no Bird of prey that, nor indeed of gall or passion: If Christian Religion be to be writ in Blood, 'tis in that of its own confessors on-  
ly; if mens false Opinions make no parties nor mischiefs in the State, we are not to make them Martyrs to their false opinions; and if they be not so happy as to be Orthodox send them down to Hell directly; tear out one anothers Souls to tear out that which we think an error. Sure they must not root out *smutted Corn* that must not root out *Poppy*; we may let that which is a little blasted grow; if we must let the <sup>k</sup> *Tares* and *Darnel* grow. The Souldiers would not *cruci-  
fie Christ's Coat*, nor make a *rent* there where they could find no <sup>l</sup> *seame*: But now men strive so for the *Coat*, that they do rent his *Flesh* to catch it, and to gain an inclosure of the *name* of Christians tear all other *members* from the Body of Christ; care not to sacrifice a Nation to a supposed Error; will attempt to purge away what they call dross in a Fur-  
nace of consuming flame: The Christian Spirit's fiery tongues must

A

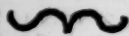
B

C

D

E





A must kindle no such heats, but his *effusions* call'd *Rivers*, came to quench such fires: *Effusions* that were mistaken for *new wine* indeed, but never lookt like *Blood*. Nor are they that retain to this Spirit, those that have him call'd down on them in their Consecration, impowered for such uses. When Christ sent his Disciples to convert the World, *a Behold saith he, I send you forth as Lambs among Wolves:* And sure that does not sound like giving a Commission to tear and worry those that would not come into the Flock: The Sheep were not by that impowered to devour the Wolves. Our Lords directions to his Apostles when a City would not receive their Doctrine was *b shake off the dust of your feet*; let nothing of theirs cleave to you, have no more to do with them; cast off the very dust that settled on your Sandals as you past their Streets. And surely then we must be far from animating to give ruine to, and seize the Sword, the Scepter, and the Thrones of Kings, if they refuse to receive Christ or his Kingdom, or his Reformation, or his Vicar. If I must not have the dust of any such upon my feet, I must not have their Land in my possession, their Crowns on my head, their Wealth in my Coffers, their Blood upon my hands, nor their Souls upon my Sword. It will be ill appearing so when we come to give an account how we have executed our Commission; and shall be askt, did I send you to inflict the Crosse, or preach it? to save mens Souls or to destroy their lives, yea and Souls too? And when in those Myriads of Souls that have perisht in the desolations which such occasions have wrought their Blood shall cry from under the Altar, as being sacrific'd to that duty and Religion which was the utmost that they understood (it so be that there were no Treason to discolour it) and they that did inflict all this appear but *Christian Dioclesians*, and stand at that sad day in the train of the Persecutions, on the same hand: O then those Fires which these Bouteuseus called for and kindled shall blaze out into everlasting burnings!

a Luc. 10. 3.

b Mat. 10. 14.  
Luc. 10. 11.

E And now it may seem strange that they who most of all pretend the *Spirit of Christ*, are yet of the most distant temper in the world from that of *Gospel*; alwayes endeavouring to do that which our Saviour here checks his Disciples for proposing, and did threaten *Peter* for attempting. There are among our selves that seem to live by Inspiration, that look and speak as in the frame of the Gospel, as if every motion were impulse from Heaven: and yet as if Christ had fulfilled his promise to them without metaphor, *baptized them*

them



## Serm. X.

a Sothe Cardinals, Arch-Bishops, Bishops, and the whole Clergy of France in their general Assembly, in the censure of a Jesuit's Book *Stil'd Admonitio ad Regem, publish'd at Paris 13. Decem. 1625,* say of them that for Religion's sake rebell against their Princes, *fidem in factionem convertunt. Alfonso de Vargas relatio de Stragatione. Jesuitarum c. 55. b Jerusalem & Babel or the Image of both Churches, p. 499. c v. g. confitetur maleficus se posuisse pulverem, vel quid aliud sub tali limine & nisi tolleretur domum comburenda, Principem interiturum, quotquot urbem ingredientur, egredienturque in magnam perniciem, aut periculum venturos. d Probabilior & tutior, & magis consentanea Religioni, ac reverentia huic Sacramento debita. &c.*

them with the Holy Ghost and fire, only that they might kindle fire, and the unction of the Spirit did but add oyl to those flames; as if the cloven Tongues of fire in which the Spirit did descend, were made to be the Emblems of Division, and to call for fire; these mens life, their garb, their very piety is faction; they pray, rebell, and murder, and all by the Spirit. 'Tis true indeed they plead now what we seem to say, that they should not be persecuted for not being satisfied in their Conscience; so they mince their breaking of the Laws for which they suffer. But do these know themselves what manner of Spirit they are of? or are we bound not to remember when they had the Power how they persecuted all that would not do at once against their King, their Conscience, and the Law? And we do thus far know what Spirit they are of, that if they have not yet repented of all that, then it is plain if they can get an opportunity they will do it all again, nay they must by their Spirit think themselves obliged to do it.

But these are not all: those that above all the World pretend to the Infallible assistance of the Spirit, our Church is bold in her offices of this day to say, *a do turn Religion into Rebellion;* she said it more severely heretofore, and the attempts of this day warrant the saying, when not like our Disciples that would call for fire from Heaven on the Village that rejected Christ, these will raise up fire from Hell to consume their own Prince and his Progeny, the whole line of Royalty, the Church and Nation also in their representative; and all this onely for refusing him that calls himself *Christ's Vicar.* There are, I must confesse, among them that renounce the practice, and say 'twas the devise only of some few desperate male contents, wicked Catholiques, and design'd by the Devil: And they will allow their Father Garnett to have had no other guilt, but that he did not discover it having received it in Confession. And this gives me occasion to propose a story to your patience and conjectures.

Not long before the time of this attempt, a Priest of the Society of Jesus in a Book he publish'd, does propose this case of Conscience, *Whether a Priest may make use of what he hath learnt in Confession to avert great impendent mischiefs to the Government:* as for Example, *c One confesses that himself or some other had laid Gun powder, and other things under such an House, and if they be not taken thence the House will be burnt, the Prince must perish, all that passe throughout the City will be either certainly destroy'd or in great peril; and resolves it thus, 'Tis d the most probable and safe opinion, and the more suitable*

to

A to Religion, and to that reverence which is due to the Sacrament of Confession, that it is not lawful to make use of this his knowledge to that end. That his Holiness Clement the 8. had just before by a Bull sent to the Superiours of the Regulars commanded most studiously to beware they make not use of anything which they come to know by Confession to the benefit of the secular Government. He adds, that in cases of Confession the Priest must not reveal though death be threatened to him, but may say he knows it not, nor ever heard it, *quia revera non scit nec audivit ut homo, seu pars reipub.* Tea he may swear all this if he has mentally reserve, so as to tell you. 'Tis Del Rio in 6th. Book of his Mag. dis. 1. Cap. Sec. 2. It seems 'tis safer to break all the obligations to Allegiance and to truth, his duty and his oath, the Princes and Gods bonds, than the Seal of Confession.

B But I did not mention this to let you see the kindness these men have to Princes and their Government: I shall avoid producing any the opinions of particular persons howsoever horrid in my arguments this day; but I onely ask whether it be not very probable this instance was the thing to be attempted on this day? Whether the resolution was not publisht, the Pope's Bull if not made yet produc't at least to caution any Priest that should receive it in Confession, and should be so honest as to abhor the Fact, yet from betraying it and hindring the Execution of it. If it were the case, this was not then any rash attempt of some few desperate malecontents; but a long contrivance and of many heads, and its taking its effect was the great care of their Church.

C Well they are even with us yet, and lay as horrid Projects to the charge of Protestants. Among our other Controversies this is one, whether are the worse Subjects? bloody sayings are produc't from Authours on both sides; yea there is the Image of both Churches, Babel and Jerusalem, drawn by a Catholique Pen, and then you may be sure all Babel's divisions and confusions make the draught of ours, and are said to be the issue of the Protestant Doctrines: Whereas such things though countenanc't by some particular Authours of their Church, were never own'd by any publique Act, or Doctrine of a general Council to which they provoke us. I must needs confesse our Calendar can shew a thirtieth of January, as well as a fifth of November. There are indeed that say, the Romanists hatcht that dayes guilt, and challenge any man to call them to account for saying so. But whether so or not; which Churches Doctrines such things are more suited

a Because indeed he does not know, nor ever heard it as a man, or as a part of the commonwealth, or subject of the Government.

b Ita and particular provincial Councils, though Bellarmine names many for my turn. Conc.

Rom. 1. 22m. (which was justified also they say in Con. Tribur. Quint. Offens.

Claramont Rom. 7. 110.) Flacianus Rom. 3. Colonien. Rhemens. Claramont. And he names more Popes.

c See Dr. Du Moulin's answer as Philanax Anglicus p. 59.

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to, I will now put to tryal, that we may know *what Spirit each is of*: And I will try it by the *publique Acts and most establisht Doctrines of the Churches*, and here undertake to shew the Church of England most expressly does declare against all practises against the Prince for the cause of Religion. But the Romish in those acts wherein she hath most reason to expect infallibility of Spirit, also in the *publique Acts of the Church representative*, in *General Counsels* does abett the doing them, not onely for Religion, but for the cause of Holy Church.

a Accordingly the School-men do account it de fide that the Pope cannot erre in this.

First, If the Church of Rome have reason to expect infallible assistance of the Spirit in any case, it is as much in *a Canonizing of a Saint* as in any other, it being as unhappy to determine a false Object for Religious Worship to their Church as a false Article of Faith; there is as much need that there should be an infallible proposal of the one as other; for when she does Decree by the Authority of the Omnipotent God such a one is a Saint, receiv'd in Glory, and so renders him the object of their Worship, if he should chance to be a Reprobate; to cause the People to fall prostrate to the Shrine of one that's damn'd, and call his flames to warm Gods Altar and the Votaries breast, to make the whole Church worship one that is in Hell, is lyable to greater aggravations of impiety than an erroneous opinion in very many of their points of Faith can be.

b S. Thomas the Martyr.

c See Daniel's Hist. of Engl. in the life of Hen. 2. Anno 1170. p. 94. Edit. London. Ann. 1634. d Idem. Anno 1164. p. 85.

e Idem. p. 86.

f Nor are the Jesuites lesse favourable to

Es. Garnett who was Executed for this treasonable Powder-plot. For Mr. de St. Amour in his Journal Part. 2. c. 11. says, that among other Prints of the Pourtraitures of such as were canonized come ayant repandu leur sang pour la Religion Chrestienne, Canonized as having shed their blood for the Christian Religion, one was thus. Pater Henricus Garnetus Anglus Londini pro fide Catholica suspensus & sectus. 3 Maii 1606. Adding that these Prints are made avec permission des Superieurs.

Now



Serm. X.

A Now whatever the estate of this man be in the next World, (I meddle not with that;) Yet for disobedience and Rebellion to place one in Heaven, whence for those things Lucifer did fall; does seem to shew what spirit they are of that Canonize such Saints: For the Church to pray to Christ that *by the wounds of this Saint he would remit their sins*, does expresse what rate their Church does set upon the merits of resisting Princes, and disturbing States in the behalf of Holy Church: When such actions make men fit to be joynt purchasers with Christ in the Redemption of the World. But when the French <sup>b</sup> Histories say 'twas disputed long after in Paris whether he were Damn'd or Sav'd, that the Church in her publique Offices should pray <sup>c</sup> to go thither where he is gone to have his Society; though it expresse their most infallible assurance of the condition of those men, who for their sakes resist the Secular Powers, yet *O my Soul! enter not thou into their counsels in this world, neither say a Confederacy to whom they say a Confederacy*: Much lesse pray to be in their Society, who by resisting a St. Paul sayes, *do receive unto themselves Damnation*.

C Secondly, It is notorious that in their first General Council at Lyons, Anno 1245. the Emperour Frederick the second, by the <sup>e</sup> Sentence of the Pope and the <sup>f</sup> whole Council after long deliberation and producing several Arguments which they say are not sleight, but effectual to prove the suspicion of <sup>g</sup> Heresie, is <sup>h</sup> depriv'd of his Empire. all his Subjects are absolv'd from their oath of Allegiance, and by Apostolical Authority forbidden to obey him: Therefore that such things may be done in the cases of Religion hath the Authority of a General Council, 'twas that Council that Decreed <sup>i</sup> Red Hats to Cardinals: Hats red it seems not onely with the Royal Purple, but with the Blood of Kings and of Royalty it self.

*ignem & aeternum in pleno & jam plenissimo Concilio Imperator Fred. quasi tota Ecclesia contumax & rebellis a. 4. mundi partes subditanibus accusatur. p. 457. Dominus Papa Sententiam Editionis nuntiavit. In pleno Concilio non sine omnium audientium stupore & horrore terribili fulguravit. p. 462. Dominus Papa & Praelati afflicti Concilio candelis incensi in dictum Imperatorem. terribiliter fulgurant. p. 463. Praelati omnes candelas suas accensas inclinantes & extinxerunt excommunicatis Imperatorem deponentes. Matt. Par. g. Nonne igitur hac non levis sed efficitur sum argumentum de suspitione Haereticorum contra eum Con. tom. 28 p. 431. h. Omni honore & dignitate sententia privamus; omnes qui ei juramento fidelitatis teneantur abisti a juramento hujusmodi perpetuo absolventes: Auditoriam Apostolicam inhibendo, &c. Ibid. p. 431. i. Peruv. Rationar. temporum. l. 9. c. 1. parte prima p. 457. Edit. Par. Ann. 1652.*

*a Christus Jesu per Thomam vul-  
nera qua nos  
ligant relaxat  
seclera. Jesu  
dona per Thomam  
merita nostra  
nobis admittere  
debna. Por-  
rifer. seu Bro-  
war. ad usum  
Ecclesi. Su-  
ram.  
b See Daniel's  
Hist. Anno  
1172. p. 99.  
c Fac nos  
Christi fran-  
dere quo Tho-  
mas ascendit.  
Hanc proce-  
duntur Affi-  
quantur ut  
Thomae confor-  
tium.  
Missal. ad us.  
Ecclesi. Bar.  
d Rom 13. 2.  
e Hadmar In-  
venia. Concil.  
Tom. 28. p.  
424. Edit. Reg.  
Par. An. 1644.  
f Cum fratri-  
bus nostris &  
sacro concilio  
deliberatione  
habita diligen-  
ter. p. 431.  
Constantin.*

## Serm. X.

a Celebrated in the year of our Lord 1215. in which 412 Bishops &c.

b. Can. 3. Com. Tom. 28. p. 161.

c Ut ex tunc ipse vasallos ab ejus fidelitate denunciat absolutos, & terram &c. lb.

d. Modus super hoc ipse nullum praeter obsequium, nec aliquid impedimentum opponat, & dem nihilominus lege servata circa eos qui non habent Dominos temporales.

Can. eadem.

e. after Martin V. was made Pope.

f. Sacro approbante Concilio.

Constant. per Apostolica scripta committimus & mandamus.

Conc. Tom. 29. p. 613.

g. p. 617. 626.

h. i. p. 626.

k. p. 628.

l. Though they be Patriarchs, Archbishops, Bi-

shops, Kings, or Queens, or Dukes, &c.

m Per excommunicationis suspensionis & interdicti nec non privationis dignitatum personarum-- & etiam honorum ac dignitatum secularium-- & per alias penas, vias & modos. p. 629.

The same Mandate also does in p. 614. enjoyn them to require the Emperours, Kings, Dukes, &c. to expell those Hereticks from their Dominions; see. tenorem Lateran. Concilii quod incipit sic ut ait. Namely cap. 27. of the general Council of Lateran under Alex. 3. which Canon threatens thus. Relaxatos si moverim a debito fidelitatis & hominū ac totius obsequiū-- quicunque illis aliquo pacto tenentur annexi. Conc. Tom. 27. p. 461.

Also in the 17 Sess. of the Council of Constance under John 23. Conc. Tom. 29. p. 458. The Council does define expressly Excommunication and deprivation to Kings also. Hac sacrosancta Synodus Ecclesiam Catholicam representans in spiritum sancto legitime congregata, statuit, definit, & ordinat quod quicunque cum quocunque status ac conditionis existeret etiam si Regalis Cardinalatus &c. Sententiam excommunicationis auctoritate hujus S. Concilii generalis, ipso facto incurrat-- & ulterius omni honore & dignitate sit ipso facto privatus.

And that they extend the force of these Canons to the most absolute Princes, even to him that pleads exemption most, to the King of France is plain, because when Sixtus the

Thirdly, I should have urg'd the well known Canon of the General Council of <sup>a</sup> Lateran, (the greatest their Church ever boasted of) which sayes, <sup>b</sup> That if the temporal Lord shall neglect to purge his Territories from such as the Church there declares Hereticks, he shall be Excommunicated by the Metropolitan, & if he do not mend within a year complained of to the Pope, <sup>c</sup> that so he may declare his Subjects absolv'd from their Allegiance, & expose his Lands to be seiz'd by Catholicicks; who shall exterminate the Hereticks, saving the rights of the chief Lord: <sup>d</sup> Provided he give no impediment to this. But the same law shall be observed to those that have no chief Lords; that is, who are themselves Supreme.

This I should urge, but that some say that penal Statutes, which are *leges odiosae, tantum disponunt, quantum loquuntur*: Therefore this Canon since it does not name Kings, it does not they say concern them, although 'tis plain it do sufficiently enough. But that there may be therefore no evasion,

Fourthly, In the General Council of Constance, that part of it I mean that is approv'd by their whole <sup>e</sup> Church. The

Pope and Council joyn together in commanding all Arch-Bishops, Bishops, and Inquisitors to pronounce all such Ex-

communicate as are declared Hereticks in such and such Articles ( and that of <sup>f</sup> Transubstantiation, <sup>h</sup> half-Communion, and the <sup>i</sup> Pope's Supremacy are among them ) or that favour

or defend them, or that Communicate with them in public or in <sup>k</sup> private, whether in sacred offices or otherwise;

<sup>l</sup> *transi* <sup>1</sup> Patriarchali, Archiepiscopali, Episcopali, Regali, Reginali, Ducali, aut aliā quāvis Ecclesiasticā, aut mundanā praesumant dignitate: And Commands them also to proceed to

Interdicts, and deprivation of Dignities, and Goods, and whatsoever other Penalties, vias & modos. Thus that Council though

it took away the Peoples right to the Blood of Christ, denying

them the Cup in the Sacrament, gave them in exchange

the Blood of their own Kings, making them a right to that.

And that they extend the force of these Canons to the most absolute Princes, even to him that pleads exemption most, to the King of France is plain, because when Sixtus the

**A** the fifth hundred out his Bulls against the then King of Navarre afterwards King Henry the fourth of France, and the Prince of Conde, depriving them not onely of their Lands and Dignities, but their Succession also to the Crown of France, absolving their Subjects from their Oaths, forbidding them to obey them, he declared he did it to them as to relapsed Hereticks, favourers and defenders of them, and as such fall'n under the Censures of the <sup>a</sup> Canons of the Church. Now there are no other Canons that do take in Kings but these which can touch him, for that of <sup>b</sup> Boniface the eighth which sayes the Pope hath power to judge all temporal powers, is declared not to extend to France. Cap. *meruit. de privilegi. in extravag. communibus.*

**B** Thus by the publique Acts of their Church, and by the Canons of their General Councils we have found in causes of Religion Deprivation of Princes, Wars and Bloodshed; and the other consequent Miseries are establisht; Rebellion encouraged by a Law: And if <sup>c</sup> Rebellion be as the sin of Witchcraft then we know what manner of Spirit they are of that do encourage it; sure witches have no spirit but the Devil for familiar.

**C** But the Church of England on the other side, in her publique Doctrine set down in the Book of Homilies, establisht in the 39. Articles of her Religion, says in expresse words that it is not lawfull for Inferiours and Subjects in any case to resist and stand against the Superiour Powers: that we must indeed believe undoubtedly that we may not obey Kings, Magistrates, or any other, if they would command us to do any thing contrary to Gods Commands. In such a case we ought to say with the Apostle we must rather obey God than Man. But nevertheless in that case we may not in any wise withstand violently, or rebell against

**D** Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms or otherwise, against the Annoynted of the Lord, or any of his Officers, 1 Book of Hom. 2 part of Serm. of Obed. Not for Reformation of Religion; for what a Religion 'tis that such men by such means would restore, may easily be judged, even as good a Religion surely as Rebels be good men, and obedient Subjects, 2 Book of Hom. 4 part of the Serm. against wilful rebellion. The very same thing is defined in the first of the Constitutions and Canons Ecclesiastical of the year 1640. for Subjects to bear Arms against their King, offensive, or defensive, upon any pretence whatever, is at least to resist the Powers which are ordain'd of God: and though they do not invade but only resist, S. Paul tells them plainly, he that resists receives unto himself damnation. This was the Doctrine of the Church in those her Constitutions; & although there was no Parl. then sitting to enact these

Serm. X.

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vol. 1. p. 12. 2.  
vol. 1. p. 12. 2.  
vol. 1. p. 12. 2.

a Les declarans heretiques relaps, chefs, fauteurs & promoteurs de l'heresie comme ils tombes dans les censures & les peines y portees par les loix & les Canons, privez eux & leur descendans des toutes terres & dignitez, incapables de succeder a quelque Principauté que se soit, spécialement au Royaume de France. Absout leurs Subjects du serment de fidelité & leur defend de leur obéir. Histoire du Roy. H. 16 Grand. par l'Evesque de Rhodex. ad annum. 1585. p. 68. & v. p. 71 Edit. Amlt. anno 1661. b. Cap. unam sanctam. de Major & obedientia in extra. Com. c 1 Sam. 15. 23.



## Serm. X.

a Subscription  
to the Act for  
Uniformity  
14 Car. 2.

these *Canons* into *Laws*, yet since that time the Law of England is declar'd to say the same; and we oblig'd by it to acknowledge, *that it is not Lawful upon any pretence whatsoever, to take up Arms against the King*, by this Parliament, whose memory shall be for ever blessed.

And now it is not hard to know *what manner of Spirit* our Church is of, even that *spirit* that *anoynts the Lords Anoynted*, that is, which *Commissions them, Gods Spirit*, as we find it phras'd in Scripture: And 'tis obvious to each eye that there is much more resemblance betwixt present Rome, and the Image of Babylon, as S. John hath drawn it in the Revelations, than there is of Babel and the Church of England, as to those Confusions which seditious Doctrines make, as the Romanists pourtrai'd her.

But far be it from me to conclude hence that all of their Communion do allow their Doctrines: Though they stand on the same bottom that their Faith of *half-Communion*, and *Transubstantiation* do; even *Acts of the same Counsels*, yet I doubt not multitudes of loyal Souls of this our Nation do abhor the Tenents, by what Rule of theirs I know not I confesse. Nor shall I enquire what *Security* a Prince can have of the *Allegiance* of those, who by the most infallible Rules of their Religion can be loyal onely on Condition, by the leave of those who are his Enemies, on whose will and power all their *Oaths* and *duty* are depending. If the most essential interest of Princes will not move them to consider this, sure I am I shall not undertake it: But I shall take the confidence out of the premises to infer, that *no Religion in the World does more provide for the security of Kings, than the Christian as it is profess'd in our Church does*. And when we see the Interest of the *Crown* and *Church* were twist'd by God in the preservations of this day, nor could be separated in the late dismal Confusions, but died and reviv'd together in the resurrection, they that hate the execrable mischiefs of those times, or love the Crown, or do not come to mock God when they come to give him thanks for his great glories of this day, cannot choose but have *good will for our Sion*, cannot have an unconcernedness for this Religion, a cold indifference to it or any other; which where-ere it is, alas I fear betrayes too openly *indifference* and *unconcernednesse* for Religion it self. For if I should appeal to our most Sceptick Statists, and not beg one Principle of a Religion, but take their own: *Religion was contriv'd*, they say, *by pretending to engage a God to uphold his Vicegerent, and by putting after, everlasting punishments before mens fears*, (for they

A they saw present ones restrained not Treason) was contriv'd I say, to uphold States; Then that must be the best with them that best upholds, and then I have evinc't the Christian is secure, as 'tis profess'd by our Church. But then shame to those who to gratifie their lusts meerly, labour to perswade themselves and others there is no such thing in earnest as a Resurrection to punishments: who by publique raillery in sacred things, and turning all to merriment, endeavour to take off the sense of all Religion, and have done it in great measure; and so thrown down the best Basis on which Government sublists: which they themselves confess was necessary to be fram'd on purpose for it. For if there be no after fears, he that is stronger than to need to fear the present may rebell, kill Kings.

B These Atheists are Fanaticks, I am sure in Politicks; more trayterous than our mad Enthusiasts, or than the Canons of the Popish Councils: To these Sadduces in Christianity we may say ye know not what spirit ye are of, who know not whether there be any Spirit. But it is indeed because they are all flesh themselves: But then if the works of the flesh be manifest, adultery, fornication, seditions, heresies, murders, drunkenness, &c. we know what manner of Spirit they are of; even the spirit that did enter into the Swine, the Legion indeed of Spirits, one Spirit is not Devil enough to animate the flesh into so many of those works. But the fruits of the Spirit that Gospel Spirit which we Christians are of, are love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, joy in the Holy Ghost; and they that do bring forth such fruits are baptis'd indeed with the Holy Ghost; and if with fire, fire that came down from Heaven too, 'twas onely to consume their dross that they may be pure mettall, fit as for the King's Inscription, meek Christians, good Subjects, so for Gods Image to be stamp't upon, that is, renewed in Righteousnesse and true Holynesse. Fire this that will sublime our very flesh into spiritual body, that we may begin here that incorruptible which our corruptible must put on, when our vile Bodies shall be made like to the glorious Body of our Saviour: To which state that Spirit which rais'd up Jesus from the dead bring us, by quickning our mortal Bodies.

To whom, &c.

E

a Acts 23. 8.

b Gal. 5. 19, 20, 21.

v. 22, 23.

Book IX

1. The first of these is the fact that the  
the world is not a uniform whole, but  
is divided into many different parts,  
each of which has its own peculiar  
character and its own peculiar laws.  
2. The second of these is the fact that  
the world is not a static whole, but  
is constantly changing and developing.  
3. The third of these is the fact that  
the world is not a simple whole, but  
is a complex whole, made up of many  
different parts, each of which has its  
own peculiar character and its own  
peculiar laws.

4. The fourth of these is the fact that  
the world is not a uniform whole, but  
is divided into many different parts,  
each of which has its own peculiar  
character and its own peculiar laws.

5. The fifth of these is the fact that

the world is not a static whole, but  
is constantly changing and developing.

6. The sixth of these is the fact that  
the world is not a simple whole, but  
is a complex whole, made up of many  
different parts, each of which has its  
own peculiar character and its own  
peculiar laws.

7. The seventh of these is the fact that  
the world is not a uniform whole, but  
is divided into many different parts,  
each of which has its own peculiar  
character and its own peculiar laws.

8. The eighth of these is the fact that  
the world is not a static whole, but  
is constantly changing and developing.

9. The ninth of these is the fact that  
the world is not a simple whole, but  
is a complex whole, made up of many  
different parts, each of which has its  
own peculiar character and its own  
peculiar laws.

10. The tenth of these is the fact that  
the world is not a uniform whole, but  
is divided into many different parts,  
each of which has its own peculiar  
character and its own peculiar laws.

11. The eleventh of these is the fact that  
the world is not a static whole, but  
is constantly changing and developing.

12. The twelfth of these is the fact that  
the world is not a simple whole, but  
is a complex whole, made up of many  
different parts, each of which has its  
own peculiar character and its own  
peculiar laws.





SERMON XI.  
CHRIST-CHURCH  
IN  
OXFORD.

Novemb. 8. 1665.

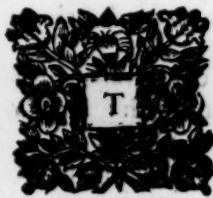
*Being the Monthly Fast-day for the Plague.*

LUKE XVI. 30. 31.

*Nay Father Abraham, but if one went unto them from the dead, they will repent.-----*

*And he said unto him, If they hear not Moses and the Prophets, neither will they be perswaded though one rose from the dead.*

A



That God who purchas'd for us the possibilities of Repentance with the Son of his Bosom, and requires nothing more in exchange of the Blood and Life of Christ, but some unfeigned tears and reformation of our lives, that He should be contriving methods to bring men to Repentance is nothing strange; for this is but to take care that all that ever he hath done for them be not in vain and

B b

lost:

## Serm. XI.

lost : But that in *Hell*, a place which nothing but Repen-  
 tance can destroy ; there should be such designs seems  
 strange , yet not if we consider the condition of the place ,  
 whose Torments are not onely of so dire a nature , that he  
 that is condemned to them would be alone in them ,  
 but were made so dire on purpose that they might be pre-  
 servatives against themselves ; nothing being judged more  
 effectual to terrifie men from those pains , than the exceeding  
 greatness of those pains , which he that feels thinks the re-  
 lation alone will do. for he said, *Nay Father Abraham, but if*  
*one went unto them from the dead they will repent, &c.*

The words do willingly suggest occasion for several In-  
 quiries, and some of those of the nicer and more curious  
 kind, but truly I shall not attend to those suggestions, but  
 shall choose to handle a few of the most obvious and po-  
 pular Considerations that the words break into, and they  
 are three.

First, the Rich man's Charity to his Brethren, his unsatis-  
 fied desire and care that they may be brought to Repen-  
 tance, expressed in these words, *Nay Father Abraham*, though  
*they have Moses and Prophets*, yet let them have *one method*  
*more.*

Secondly, we have here his choice of that *method*, that  
 which he thought would do though nothing else would ; in  
 these words, *If one went unto them from the dead they will*  
*repent.* In the handling of which, we shall examine what  
 the grounds were upon which this Rich man was so confident  
 that that would work upon them ; and here we find he  
 chose with several advantages.

First, *One from the dead ;*

Secondly, That one *Lazarus* ; and he

First, *One out of Abraham's Bosom :*

Secondly, One that had seen him also in his Tor-  
 ments and could *testifie* of them, v. 27.

Thirdly, We have here these fancied hopes all dash't in  
*Abraham's* answer, *And he said unto him, if they believe not*  
*Moses and the Prophets, neither will they be perswaded though*  
*one rose from the dead.*

First of the first, the Charitable, careful contrivances this  
 Rich man in Hell had for his Brethren upon Earth : *Nay Fa-*  
*ther Abraham, &c.*

It is commonly reported of men who know themselves  
 infected by the Plague, that they desire to infect as many  
 others as they can ; they contrive to spread the Contagion,  
 and love society of Ruin ; and we are sure it is so in that  
 Plague

- A Plague of the Soul, *Sin*. This humour did not content it self to debauch *Heaven*, and unpeople *Paradise*, but all the Ages of the world make up its Triumph, and every sin that ever was, and misery that shall be, is its issue. *Lucifer's* pride would have a train of *Angels* and *Mankind* to wait upon him in destruction: And in such an attendance, though to his everlasting cost, he does still pride himself; he feeds upon that envy that devours him, and cheers himself with adding fuel to his flames that do torment him; and upon this account *enjoys his own Agonies* and *God's Indignation*:
- B And then it is no wonder if his Agents upon Earth enjoy the sport; and if the Devil does not more please himself to see his Dominions enlarg'd and the business of Hell go forward, than wicked men do in having others become like themselves; as if they did derive to themselves, and possess the pleasure; as they do the guilt of those whom they draw in; and the delight like the sin, were *all in all*, and *all in every part* of the whole Company that joyn in wickedness. But it should seem 'tis otherwise with the Sinners in Hell. Our Rich man here when he saw his own estate remediless,
- C so vast a gulf betwixt him and the Bosom of Comfort, that not the least drop of refreshment, nor not the hopes nor wishes of it could passe thence to him; but Torment sealed upon him by an irreversible Decree; he begins then to contrive for his Brethren, how their falling into the like estate with him might be prevented, v. 27, 28. Nor satisfied with this, when *Abraham* replies, they are provided well enough, *they have Moses and the Prophets*, the one Preaching the Law to them, whose *Rules* they have made as familiar to them as their *dress*, they put on daily Gods Commandments, and their duty; make his Precepts their *frontlets* and their *wristbands*. And the other the *Prophets*, are Commissioned from God to lay before their eyes the issue of transgression, give them a *vision* of the Judgments that await their sins, and come to them burnd with the foreknowledge of the sinners expectations; so that except they will resolve to choose destruction wilfully to assault their own perdition, there is no fear they should come thither; those tell them as much as any from the dead can do: Ah! but thinks he, all those methods I had, yet I am here; and then let them have one other; for as now after this little tast of Torments were I to live again, I should most certainly avoid this place, and lead another kind of life than that which does expire into this *Tophet*; So if one went to tell them how it is with me, sure then they would repent and not come
- E



Serm. XI.

hither; therefore I pray thee send, *Nay Father Abraham,* A  
*&c.*

I cannot here assent to Cardinal *Cajetan's* account that all this earnestness was onely pride in our Rich man, and a desire to have the glory of his Family advance'd; which as he laboured to raise here by Wealth, so now finding by sad experience that was but a weak foundation to build a lasting House upon, and that all the shine of it was but false treacherous light, such as did end in flame with him; and having made discovery of other greater glories, that *Abraham* and *Lazarus* possesse, he would have his Family as high and bright as they; and this their Repentance, which he took such care for, was but in order to that exaltation. B

If it were so, truly it is the first pride I ever read of that would content it self with no meaner a dress than the Robes of Immortality, and was ambitious of the Throne of Glory. I have heard I confesse of a proud lowliness, where the humility is but the manage and the art of being lofty, is onely assum'd condescension whereby men but descend to be extol'd, and stoop to take advantage for their mount: But never heard of any pride that aimed to raise it self by the humiliations of Repentance, that laid its groundwork in that dust and ashes, cloath'd it self in the sackcloth and neglected rudnesses of a pious penitent sorrow: The prides of this side Hell are of a different garb I'm sure, if theirs be such; if they design by those just means to settle the inheritance of Heaven in their families, sure the *vices of Hell* may be fit patterns for our *Religious performances*, and 'twere to be desired that all Christians had this mans ardensies and flames in their affections to their houses. C

Yet neither can I from this one particular instance draw any general proposition concerning the kindness of that place to sinners upon Earth, although all those that make this History not Parable would give me colour for it: But waving that, since Christ hath so framed the *Διαβόλις*, (which is a relation of such words as they would have spoke had they spoke on this occasion) I shall take that as ground enough to apply it to the conviction of those who are so far from these Charitable designs to the Souls of others, that they contrive nothing more than how to have the company of their friends in those wayes that lead to this place of Torment; prevail with them to joyn in sinning, and shew a vice how to insinuate into them. D

The kindnesses of our man here in the flames were divine God-like Charities compared to these. Our Saviour sayes, E  
*Take*

- A Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their Angels do alwayes behold the Face of my Father which is in Heaven, Mat. 18. 10. Which one expounds, if we neglect to do what shall be in our power to preserve the meanest Christians from vice, and sleight their sinning; their Tutelary Angels that have continual recourse to God, and are high in his favour, will make complaints of us in their behalf, at least they will if we offend them, and any action of ours prove an occasion of their sins. And if a favourite of Heaven shall accuse us to the Lord for that,
- B Then how will he complain of us when we tempt? when he shall have to say against us, that we have enslaved and drawn such a Soul into a Custom that will ruine it eternally; and when he shall bring against us an instance out of Hell here, and the kindnesses of one among the Devils shall come in Judgement against us; where we see the Rich man thought not of his own condemnation so much he thought of the averting that of his Brethren. We might suppose a man in his condition could not consider any thing but his own Tortures. O yes; to preserve others from them; yet, when the man in Hell does so, the men on Earth do think of nothing more than to entice others into them. And is it not a strange Age then! when to tempt is the only mode of kindnesse, and men do scarcely know how to expresse themselves civil to their Friends but by pressing them to sin and so be sick with them? as if this were the gentile use of Societies, to season Youth into good Company, and bring the Fashionable Vices into their acquaintance.
- C And 'tis well if they stay there; it happens so that Parts and Wit, Faculties and Acquisitions do ingratiate men into these treacherous kindnesses, and qualifie them for the desires and friendships of such persons as entertain them by softning them into loosnesse and then into prophannesse; debauch their manners, and then their Principles; teach them to sport themselves with Vice, and then with Holy things, and after with Religion it self; which is a greater Luxury than that their Ryots treat their Appetites withall, the Luxury of wit. And thus they educate them into Atheisme, and these familiar Devils are call'd Acquaintances and Friends: And indeed the Companions in sin a man would think should be
- E dear friends; such as pour an heart into one another in their common Cups, shed Souls in their Lusts, are friends to one another even into ruine; and love to their own Condemnation, are kind beyond the Altar-flames, even to those everlasting fires; such communications certainly cement affecti-

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ons so that nothing can divide them : And let them do so, but *Lord send me the kindnesse of Hell rather*, one that will be a friend like this man in his Torments, that with unsatisfied cares minded the reformation of his Friends, *Nay Father Abraham; but if one went unto them from the dead they will repent;* which brings me to the Choice, the second part.

If a Ghost should indeed appear to any of us in the midst of our Commissions, it would certainly hurry us from our enjoyments; and there are no such ties and unions by which the advantages of sin do hold us fixt and joyned to them, but the shake and tremble we should then be in, would loosen and dissolve them all, and make us uncling from them, if we may believe discourses that tell us such a sight is able to startle a man however he be fixt by his most close Devotions; for what the *Jews* were wont to say, *we shall dye because we have seen an Angel of the Lord from Heaven*; most men do fear if they should see the *Spirit of a dead man from the Earth*. Indeed the affrights which men do usually conceive at the meer apprehension of such an apparition, do probably arise from a surprise, in being minded hastily of such a state for which they are not then prepared so as they would wish or hope to be, to which they think that is a call, for *we shall dye* said the *Jews*.

But not to ask the reason of this now, but find the reason why our Rich man thinks when *Moses and the Prophets* cannot make a man repent, such a Ghost should : We have it *v. 28.* they do but *discourse* to us, but one from the dead could *testifie*, he could bear witness that it is so as they say, speak his own sight and knowledge, and therefore though they hear not *Moses and the Prophets*, yet if one went unto them from the dead they will repent. For

First, one from the Dead could testify that *when we dye we do not cease to be*; and he would make appear that our departing hence is not annihilation, and so would dash the hopes of *Epicures*, such as I was, and I may fear they are; who as they live like Beasts do think to dye so too; and who are *rational* in this alone that they desire to be but *Animal*. And all the rest of men whether worldly or sensual, that enclose their desires and enjoyments within this life, and above all the *Atheist* that dares not look beyond it, all these would be convinc'd by such an evidence. Indeed this would take away the main encouragement of all ungodlinesse, which upon little reasonings how thin soever, that there's no life after this does quicken and secure it self,

*Wisd.*



A *Wisd.* 2. and therefore every Sect of men that did prescribe Morality did teach an after life, nothing was more believ'd among the Heathen; Their Tribunal below, where three most severe Judges were appointed, meant the same thing with our last *Affize*, and their *Elizian fields* were but *Poetical Paradise*, their *Phlegethon*, River of Fire, was set to expresse our *stream of Brimstone flame*: Thus *Resurrection in fable made them vertuous*; the ghesse at it made *Socrates* dye chearful, and though his hopes had faint weak Principles they had *Heroick* almost *Martyr resolutions*.

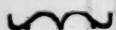
B And on the other side, of those that among them deny'd an after life, though we are told that *Epicurus* was a vertuous man, yet his Sect did give name to Vice; and is still the expresseion for it, and all that did espouse the Tenents of it, did the vices too; the *Sadduces* among the Jews are call'd *Epicures*, not onely for opinions sake, because they did make *God a body*, and totally denyed his Providence, as *Zakuth* sayes, but *Epicures* also for their *prattise* sake. : For they used to scoff at the *Pharisees* for afflicting themselves by Fasting and Austerities in this life, רב עולם הבא אין להם

C כלימ when there is nothing at all of recompence for them in any life to come. Yea and *Josephus* sayes of them they were the worst of all Sects, living like *savage Beasts* towards one another, and uncourteous to their own Sect as to strangers; and this, sayes he, was but a natural effect of their Opinion, which wholly denyed the Immortality of the Soul, and all Rewards and Punishments after this Life; which Principle one coming from the dead would rectifie, and so contribute to Repentance. Especially if

D Secondly, that one were *Lazarus*, if he that at the Supper of the Lamb sits next the Father of the faithful, and the Friend of God, in one of the higher Seats of Paradise, in *Abraham's Bosom*; if he would go and speak his knowledge of the Pleasures of that Bosom which he tastes, and of the glories of that place, and but compare them with the little gayeties of my Fathers House; shew them the difference betwixt their Structures and that Foundation whose builder and maker God is, betwixt the entertainments of their riotous Palates, and the Festivals of the Blessed Trinity, then sure they would disrellish those, and catch at these, which do exceed them by a whole Infinity, and will out-live them an Eternity. And here should I attempt, what he would have had *Lazarus* perform, to dash out the blessednesse of that place, making the first draught of them with notions of delight, not such as the understanding cannot apprehend, but such

א רב עולם  
הבא אין להם  
כלים  
Joseph de Bell.  
Jud. l. 2. c. 13.  
Edit. Basle  
b. 1. 2. c. 13.  
luc. 16. 27.  
אγγελοι  
etc.  
Ibid.  
c. 16. 27.  
τὴν διαμονὴν  
ἐν τὰς καθ' αὐτὴν  
ἐν πνεύματι  
ἐν τῇ αἰωνίᾳ  
Ibid.

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as seize the heart with pleasure in this Life, and that give it the strongest agitations here; and sweetning that by those transcendencies which I could fill it up with, and should I raise it then with shadow, evince that reason, though it cannot fathom, can yet by sure Discourse conclude the greatness of those glories, which I would leave for your expectations to loose themselves into; should I attempt all this I were an insolent undertaker. Yet were it very easie to describe them so as that viewing them with the things below, these would vanish in the comparison. And to do so much was the utmost that our Rich man could design by sending Lazarus, who if he could have been believ'd might probably have done the work; for if Faith did but do what Lazarus did, look into Abraham's Bosom, were it but turn'd into a little vision, and but as cleer an evidence of things not seen as eye-sight hath of its temptations, had the spiritual object but that advantage the carnal hath of being present, (now it is the work of Faith to give it that advantage) sure it would be impossible for the sensitive objects, the pleasures are the profits of this world, which are so far inferiour to the other in desirableness, and onely make advantage of their being present, when the other is so far off, 'twould be impossible for them to gain our wills consent at any time; and therefore when those glories shall be present to the Soul, 'twill be impossible for any other object to steal, or ravish, any way to engage one thought away from them: In Heaven they cannot wish to sin. Nay the flash alone of that glory fascinates the heart; Peter, and James, and John, saw but a glimpse of it, and that transfigur'd too, (onely the other way that Moses and Elias were, for the glory suffered an exinanition) and they but wak'd into the sight of it, so that 'twas but an apparition of Heaven; and yet they never would have left the place which it once lightned, Master it is good for us to be here, let us go down no more, never converse with any thing beneath Mount Tabor, but let us build three Booths, such Tents would be like that which He hath spread, and such Booths be some of the many Mansions of his House, who spreadeth out the Heavens for a Tent for himself to dwell in. But the truth is while men do onely hear of Joyes above, and have but thin neglected notions of them, and on the other side a sense of present profits, pleasures, honours which the world affords, they will not be affected with the future dry hopes of those as with all these in present, will not have as effectual a tast of the Supper of the Lamb, as of their own delicious daily fare, nor be

A be as much wrought upon by the Promises of being *Cloath'd upon* with the white Robe of *Immortality*, and by the mentions of a *Crown*, although of *Glory*, as they are pleas'd with their own *Royal Purples*, they have much surer Conviction of the delights of present things, than of those far removed futurities; but now if *Lazarus* would go from *Abraham's Bosom*, he might Convince them from his own Experience, and then *they would Repent*. Especially

B Thirdly, because *Lazarus hath seen me in my Torments*, and can give account of them, wherefore *I pray thee Father Abraham send him*; for if *such an one* went unto them from the Dead, one that could testifie of this place, he would tell them such sad stories of my condition here, how in lieu of all my *sumptuous fare* I have nothing now but *gnashing of teeth*, *streams indeed of Brimstone*, and a *lake of fire*, but *everlasting feaver of thirst* for my delicious intemperate Palate; my *short-liv'd sins* turn'd to eternal Agonies; sure this would prevail with them to cut off their sins by Repentance, before Death cut off their sin and them together; and so they might prevent the coming hither. And

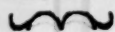
C very probably it might have taken; for upon such Conviction 'tis hard not to resolve to change, for who is he that can resolve thus with himself, *well I will now content my self with everlasting Condemnation and this sin*, for I see they are consequent, *now this I cannot leave therefore let the other come*; they that were once affected with the apprehensions of the greatnesse and the certainty of that Damnation cannot resolve thus, and therefore we see fewer men adventure to transgress *Man's Law*, whose Punishment is neer and most assur'd, than *God's Commandments*. And when their fears of the Lords

D Judgments stare them in the face, they quickly tremble into the terrours and the agonies of Penitence. For who dares sin, and who does not repent upon his Death-bed? he sinks at the remembrance of his former draughts, when he does apprehend his next is like to be in the Internal Lake, he hath the frost of the Grave on him when he but thinks of his lascivious heats, and does think too that his hot lustful Bed will turn him off strait into *Tophet*: And then if *Lazarus* could raise these apprehensions in them, *sure they would repent*. 'Tis plain these were the grounds our Rich

E man built this his request upon, I do not lay them as infallible, I make no question but that men are able to defie their knowledge, and charge through their own belief to sin and to destruction; but commonly men do not lay things deep



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enough to their heart to be thoroughly convinc't in earnest, and thus he believed ; for had *Abraham* granted his desire, and sent *Lazarus* to *testifie* the Glories he had tasted in himself, and the Torments he had seen their Brother in, all he could hope from this was but to make them more believe the one and other ; therefore he thought for want of this they would miscarry, and this alone would do it ; so that we may conclude, that in the judgment of one that dy'd without Repentance, having resisted all God's Methods, and knew upon what score he did it, and suffered the deserved pains of so' doing ; the reason why men do not repent, is because they are not sufficiently convinc't of the next Life, and of its two Eternities of Joy and Torment, they do not credit them, but notwithstanding all that God hath done his truths want witnessing, for if one went unto them from the Dead, one that could *testifie*, they would Repent.

I should now make reflections on this and our selves together, and truly all this would bespatter foully such as go on in a vice, for it does conclude concerning them that they do not believe Gods Truths, but in the midst of their professions of Religion are Infidels ; 'tis plain they are so in the acknowledgments of one of their own tribe, who in the anguish of his Torments does confesse this of them from his own experience : But worse things will appear when we have seen that God hath done all this to us with more advantage than this man in Hell did think sufficient, or indeed desire ; which was my next undertaking, and I shall manage it in the same order.

First, *If one went unto them from the dead*, sayes he, *they will Repent*. And now to answer that, *Christ is come from the dead* ; an Article this is that made its way through all the Swords, and all the Racks, and torturing Engines that the powerful witty malice of a whole World could find out and execute : And shall it find its death among the softs and glories of its own victorious profession ? when it was instant Ruine to acknowledge the belief of it, then myriads ran into the flames, at once to own and to partake *Christ's Resurrection* : but now they that professe it are so well here in this Life, that in defiance of their own profession, they will not think there is another Life.

It is not out of Principle they doubt ( as it were easie to demonstrate ) but out of improbity : They have an aversion to severe Piety, and are uneasie under any thing that does engage to it, and must therefore work themselves out ; and here

A here they storm; Unkind men to themselves, not onely in imprudence, who adventure all upon such hazards; but in disparaging themselves, who being men of reason, and that set it up to such an height as to make it contend with God, and dispute out his Power of raising them again, yet can think such a reasoning Soul was given them for no other end but to procure for, and to animate the organs of their sensuality. But this is dasht if *Christ be risen*, because *His Resurrection did make Faith that he would Judge the World in Righteousnesse, on purpose to make them Repent; Acts 17. 30, 31.* So that this his first expectation is most fully answered to us.

B But Secondly, if *Lazarus* would go, one out of *Abraham's Bosom* then they would Repent. And hath there not a greater than *Lazarus* been with us? one not out of *Abraham's* but *Gods Bosom*? even the Son of his Bosom, one that himself prepar'd those Joyes for them that would believe him and obey him; one that from all Eternity enjoy'd them in the Bosom of the Divinity. And who could better reveal them to us than the Authour and the God of them?

C who knew them more than he that did create them and possels them? Yea when this Son of God would be Incarnate and take Flesh, and was to carry it through all the Miseries that Sin deserv'd and God's Wrath could inflict, he thought these Joyes encouragement enough to do it willingly, these Pleasures were worth agonies which none but a God could suffer, *Heb. 12. 2.* Now sure he that prepar'd these Joyes did understand them, and he that is the *Word of God* knew best how to reveal them too. And now how poor a wish was that of our Rich man? Let *Lazarus* go tell them: why

D a *Person of the Trinity* hath told us; indeed how could God do more than come himself to reveal the truth of them, and himself dy for them to reveal the greatness of them? Good God! that no body could serve thy turn to tell us of the pleasures of thy Bosom but the Son of thy Bosom! that thou shouldst think it worth an Incarnation to reveal them, and we not think it worth a little Reformation to have them; that he should part with Blood and give his Life for those Joyes, and we not be content to forsake a Custom, to give away the pleasures of a Lust, the neither pleasures nor profits of an Oath, the sick delights of an Excesse, nor the vexations of a Passion in exchange for them! what will *Hell* say to us when one there said, if *Lazarus will go they will repent*? If

E *Lazarus* Thirdly, one that saw me in *Hell*, and so can testifie the Torments of this place, yet God hath out-done

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this too. Our *Creede* will tell us who descended into Hell, and the *Psalmist* saying concerning him, *God should not leave his Soul in Hell.* S. *Austin* asks, *Quis ergo nisi infidelis negaverit fuisse Christum apud inferos?* 'Twere easie for me to produce enough besides that say so. *Clem. Alex. Origen, Hier. Greg. Naz. Fulgent. Euseb. Emissenus. Caesarinus. Anastas. Jobinus. Damascenus. Oecumenius &c.* But becaule we are not agreed what he did there, I'll take a surer *medium*. That no *Lazarus* can decipher the condition of a Sinner after the pleasures of his iniquity have left him to the recompences of it, so well as *Christ* who not onely did prepare the Plagues, and therefore can describe them, but also himself bore the pains, and found a few hours bearing them to be too heavy for him, is most evident. His *Agonies* will give you a relation beyond the skill of *Lazarus* that saw the Torments, or of all that suffer them. Look but into the Garden, and see if you do not behold there a more dismal Landshape than that which *Lazarus* had beyond the Gulf, and was desir'd to give account of? there you shall find *Christ* at the first approaches saying *my soul is exceeding sorrowful unto death, Mat. 26.38.* As if the only apprehension of his sufferings had inflicted them, and he could not live under the thoughts of them: and then he went a little farther and fell upon his face and prays saying, *O my Father if it be possible let this Cup passe from me.* And what was there in this Cup which so empoysond it as to make it dreadful to the Son of God? Oh 'tis the Sinners portion that he must swill to everlastingness, and when he was in this condition there appeared an Angel from Heaven strengthening him, *Luc. 22. 43.* yet v. the 44. we find him still in an Agony. Angels cannot comfort one that is sensible of the guilt of sin upon him; and he prays more earnestly in that same place, *Abba Father all things are possible with thee, take away this Cup from me.* He does not leave an Attribute unattempted, he does adore the Majesty, for he falls upon his Face and Prayes: A Person of the Trinity prostrated in the dust to deprecate those pains; he wooes him to it *Abba Father*, canst thou deny thy well-beloved, onely begotten Son, thy Son that is thy self, when he comes to thee with such tender compellations of kindnes? with words of so much bowells? *Abba Father*: he takes hold too of his Omnipotence, *all things are possible with thee*; and he does it with all the earnestnesse possible to such a person: for saith S. *Luke* there, *he does it more earnestly, and his sweat was as it were great drops of Blood falling to the ground,* and what Agony is there in the torment, when there is agony in



A in the deprecation of them? Such a passion could not be prayed against with earnestness enough, but that that very earnestness will prove a passion: Yea and he goes again the third time and prays the same words, as if, if nothing else, importunity should prevail, and when we shall consider that the Person doing this is the Son of God, to whom nothing could be truly insupportable, yet that he should not be able to bear sin; the weight of that we see makes him cry out *My God, my God, why hast thou forsaken me?* as if God could forsake that person in whom the Godhead was of his Person: Or indeed as if the condition did even separate between him and himself.

B And now could any from the dead have given us such a frightening account? is there not as much warning in this prospect, as if our selves had tasted all of it? for is it not more that these Torments should be so terrible to him than that they should be insupportable to us? Blessed Saviour! if the first apprehensions did assault thee with such killing fury, can we resolve to stand the storm? if we do not resolve that, then if all this will not scare us, but notwithstanding  
C all these fears we will have our delightful, yea and our tormenting sins, what other method will be able to reclaim us? they that bear not Moses and the Prophets, nor yet Christ, neither will they be persuaded sure though any other come unto them from the dead. And so I fall on my last part in these words.

If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead. Here the expression should be first taken notice of: For that is chang'd, it should go regularly thus, as in the proposal, *Nay Father Abraham, but if one went unto them from the dead they will repent*, so in his answer, *if they repent not for Moses and the Prophets, neither will they repent though one rose from the dead*. But here 'tis otherwise; as if to repent and be persuaded, yea and to hear Moses and the Prophets were the same things. And if it were our Age had got a fair pretence for bringing all Religion to the Ear; but sure Repentance costs the eyes and heart more than it does that part, and yet the Scripture useth oft the like expression: So in 1 Tim. 4. 16. it is said of Timothy, that by continuing in his Doctrine he should save them that hear him. So also 1 Cor. 15. 2. by which ye are sav'd  
D if ye keep in memory the things which I have Preacht unto you.

E 'Tis pity when the Ear and Memory are so priviledg'd, that the Tongue hath not the like advantage; but not every one that saith Lord Lord shall enter into the Kingdom of Heaven; yet to know hath as great, for this is Life eternal to know thee  
the

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the onely true God and Jesus Christ whom thou hast sent. *Joh. 17. 3.* Which Life eternal, and the being sav'd, or justified; we may not think are so attributed to thee, as if to hear, or to remember, or to be perswaded, that is to believe or know, any or all of these alone, shall be rewarded so; or that these necessarily do produce all the rest that is necessary to attain those ends. But onely that it is so reasonable, that they should produce them, that the Scripture does presume they will; and therefore affirms, *He that says he knows God and keeps not his Commandments is a Liar. 1 John 2. 4. and he that sinneth hath not seen him neither known him, 1 John. 3. 6.* Nor heard of him it seems by the Text here: For it is so irrational that they who have had notice of the advantages of serving God, and the sad issues of Iniquity, should not reform; that the Scripture does not suppose them guilty of it, but does choose to word it thus, *they hear not*: A sharp rebuke for them, all whose Religion is much hearing without doing; the men whose *Soul* dwells in their *Ear*, and that dwells by the *Pulpit*, that these should be adjudged as men that never heard; and so they shall in every respect indeed, but in the innocence of not having heard, that they do hear so much shall aggravate their Sentence; and yet their Crime is that *they hear not Moses and the Prophets* and then neither will they be perswaded though one rose from the dead.

Where I note Secondly, that our Saviour does not intend here to commit Prophecy and Miracles, and set them one against the other, to shew which were most efficacious in begetting Faith; for predictions being Gods exerting of his Omniscience, as raising from dead is the exerting of his Omnipotence, the one a miracle of Knowledge, as the other is of Power, Prophecy therefore is not to be oppos'd to Miracle, because it works meerly as one; indeed it is a miracle in Expectation, or at distance, and the other present: Nor are they to be made to vie, since both conspire, and both are best in different cases: Besides our Saviour is not talking here of begetting Faith, but making men repent, and the whole meaning of the words is briefly this. Thy Brethren being Jews have Moses and the Prophets, those contain all the motives of Repentance, Gods Commands, his Promises, and Threats; even Heaven and Hell as themselves confess, all these have been confirm'd already by great Miracles, and as such have been long since received by the whole Jewish Church, with so immoveable an opinion of the truth of them, that there needs no new Miracle to give accession of credit to them.

And

- A And then what can one coming from the dead perswade? new motives he can bring them none; Man's nature is not capable of any other kinds, for he can act but from his *affections*, or his *Reason*; all which are baited to the height by those *motives* they have; the Understanding and the appetite whether it *love*, or *hate*, or *hope*, or *fear*, (which set on work whatever we perform) all these I say *Heaven* and *Hell* are object for even to the utmost possibility of motion; If he can bring no new ones, those they have when they are once truly believ'd then they have all the vigour they can have; *belief being the application of those active motives to their work*, but all the *strength* to act being in those *motives themselves*; all I mean in opposition to the *miracle*. I know that there are other strengths of *Grace*, but those do help as well the *Miracle* as *Motive*; those have influence on the believing too, by their *exciting* and *assisting*: (But this strength which may be common to both is not to be considered when one vies with the other:) What therefore shall he go for who can give no new motives nor strength to those they have. If any should not be confirm'd enough in that which *Moses* and the *Prophets* say, how shall they be convinc't that this Ghost is of more credit than they were? but if he should be so far heeded, as to add new Confirmation to them, yet if improbity hath been able to dead the force of the activity of all that *Moses* says, although acknowledged with that veneration which the *Jews* receive *Moses* with, whose credit they themselves do say *no Miracle can be wrought so great as to be able to add to, or diminish from*: why then that same improbity within a while will with more ease work off the force of this new confirmation, so that it will be vain. Indeed 'tis possible that the surprize of such a *Miracle* just as any other suddain and amazing accident may make a man consider, what though he did afore believe, yet he did not *mind* nor *lay to heart*; yet when the astonishment of that is over, the motives then are left to their own strength, and can work only by their own activity, which we see hath been able to do nothing; so that a miracle at most can be but a *more awful remembrancer*.
- D
- E

Now sure to bring this to our selves, we want none such, nor do they prove much useful: Occasions of astonishment and such *fatall remembrancers* have come and taken up their habitation in our Land, and make approaches towards, hover over every place. *Long Bills of mortality*, and *sad knells*, and *dreadful passing-bells*, these are all messengers from the dead, that come posting to us swift as *Gods Arrows*: And



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one would think we should take notice of their message, hear them when they passe so near us, when they seem to call out to our selves, *when a thousand do fall besides us, and ten thousand at our right hand*; wherefore should not an Army of such Carcasses become as moving as one Ghost? should Lazarus come forth with all his sores, they would not be so terrible as these carbuncles and ulcers of the Plague: And the destroying Angel out of Heaven with his Sword drawn, one would expect, should be as efficacious as a Preacher out of Abrahams Bosom. And yet men do not seem to hearken any more to these than they do to us, when we either Preach, or which they think much lesse, when we read Scripture to them, that is, when they hear Moses and the Prophets. Men have the same security as to their sins which they had in the freest times, whatever fears possess them, they are not the fears of God, *those that make men depart from evil*, none of those that fright into Repentance; we have no Religious cares upon us now more than at other times, but Vice as if that also had a Sanctuary under the Lords wings, and might retire under his feathers to be safe, dreads no Terrors of the Night, nor Arrows of the Day, but walks as open and as unconcern'd as ever. And now should we behold a mad man on his death-bed spending his onely one remaining minute in execrations; the paleness of a shrowd upon his face, but Blood and crimson Sins upon his tongue; the frost of the Grave over all his parts, but a lascivious heat in his discourse; in fine, one that had nothing left alive of him but his Iniquity; would not an horreur seize you at that sight? and the same frost possesse you but to hear him? and yet his madness is his excuse, and his disease his Innocence. Should we see one that had no other madness, no other sickness but his sin do thus, would it not be more horrid? and is it not the same to see a Nation as it were upon its Death-bed, visited with all the treasures of Gods Plagues, his tokens on it, and every place and man in fearful expectations, and yet no allay of Vice? Wickednesse as outrageous as ever? while it is thus, with what face can we beg of God to keep from us this Plague and grievous sicknesse? when we do onely mean to make this use of such indulgence, to cherish another Plague in our own hearts? What can we say to prove it would not be a mercy to us to be suddenly cut off, even in the midst of our iniquity? when by our going on in sin in the midst of Destruction, we make appear if he should let us live, yet we would onely live to finish our iniquities: And longer time would have no other

- A other use but to fill up a greater measure of sin. What answer do we make to all these Messengers of Death that come so thick about us? what do we that may justifie Gods care in sending us so many warnings? But 'tis no Wonder if the onely neighbourhood of Death have not been able to prevail upon us; have you not seen one whom his own iniquity, or Gods immediate Hand, hath by a Sicknesse, or by some sad Accident cast to the very brink of Death, so as the Grave seemed to begin to take possession of him? and all his hopes sickned and dy'd?
- B so, that recovery from that condition may be well, as 'tis in Scripture often called a Rising? have you not seen him in that state, when he supposed that sinning was now done with him, and the next thing was Judgment, when God's Tribunall seemed to be within his view, and Hell to gape for him as wide as the Grave, both opening to receive their parts of him at the same time, and himself ready to divide himself into those two sad Habitations? With what effectuall Sermon will he then Preach to himself against his sins? and that you may be sure shall work upon him; he instantly resolves against his Vices, he will not carry them along with him out of this Life, but cast them off as too sad dangerous Company, nor yet if God shall lend him life will he retain them, but it shall be a New Life which he will lead: And yet when God hath rais'd him up, after a while he returns to his vomit, his Sins recover with his Body; he owes his Innocence but to his Weaknesse, nor is it more long liv'd; his holy purposes decay as his strength grows, and dye as soon as settled health does come: And he who never would commit the Sin again when he was Dying, mends into it again: And then what hopes is there in this mistaken Method? when we see men come themselves from the Dead unto themselves, yet cannot make themselves Repent. But if we are not all concerned in this, take a more spreading and more visible experiment. If ever one came from the Dead, this Church and State came thence: And by as great a Miracle of Resurrection. But where is the Repentance such a Miracle may have flattered our Expectations with, as I am confident the resolutions of it did in that sad dying state? are not some men as violent in those wicked practises that merited our former Ruine? and others in those cursed Principles that did inflict it, as they ever were? 'tis said by many that *have evil will at Sion* (and it is our concern to take a

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care they speak not truth) that in the Church some that are risen up again have still the *silence of the Grave upon them*, and are as dumb, as if their mouth were yet full of their monument Earth: And yet as if it were not full of Earth, nor had been satisfied with it in the Sepulchre, they gape still like the Grave that never can be satisfied. And we see others who as if this Resurrection were but a start out of a sleep, or lucid interval of former madnesse, have their hands ready not onely to tear off the hair, the unessentiall accessary beauties of the Body of the Church and State, but to scratch the Face, pull out the Eyes, and tear open those Wounds which their last fit of Fury did inflict, so to let Life out again. And as for the Community of the Nation, 'tis true we are as it were risen from the Grave, but have we not brought up with us the Plague sores? are not the Spots upon us still? the venome, ulcer, and infection about us? Yea more contracted Stench and Putrefaction? such as Death and the Grave do add? and coming from the dead we will not yet part with these, but dresse our selves in those infected and defiled grave-clothes, and *rise into corruption*, and so confute Gods Method of a Resurrection. 'twere happier if we would so far confute the Text, that coming our selves from the dead, we would renounce communion with all Deaths adherencies; begin the *incorruptible*, which shall be consummated when we shall rise again a Church triumphant: when *Death shall be swallowed up in Victory*, and neither Sin nor Repentance shall be any more, but Holinesse, and Life, and Glory too shall be Immortal and unchangeable.

To which, &amp;c.

SERM.



SERMON XII.  
CHRIST-CHURCH  
IN  
OXFORD.

Decemb. 31. 1665.

LUKE II. part of the 34. vers.

*Behold this Child is set for the Fall and  
Rising again of many in Israel, and  
for a sign which shall be spoken against.*



AND Simeon Blessed them, and said, &c.  
A Benediction sure of a most strange im-  
portance: If to bring forth one that is  
to be a large Destruction, if to be de-  
livered of a Child that must be for the  
Fall of many, and the killing of the Mo-  
ther's self, be blessed; if Swords and Ru-  
ins be Comforts, then my Text is full of these: But if  
this be to Bless; what is it to fore-speak, and abide ill? Yet  
however ominous and fatal the words are, they give us the  
event and the design too of the Blessed Incarnation of the  
Son of God, the Child of this Text and of this Season:  
A short view of Gods Counsel in it; and the Effects of it.  
The Effects in these particulars.

Str. XII.

1. *This Child is for the Fall of many.*2. *For the Rising again of many.*3. *For a Sign :* With the quality of that sign; he is for a sign that shall be spoken against.a. The Counsel and Design of this is signified in the word here *κῆρας* : he is set, and preordain'd to be all this.First of the first Effect, *This Child is for the Fall of many.*

And here I shall but onely name that way whereby many men set this Child for their own Fall, while they make his holy Time to be but a more solemn opportunity of signing; We know many celebrate this great Festival with Surfeits and Excesses, the usual appendages of Feasting; Oaths and Curses the ingredients of Gaming; Dallyance and Lasciviousnesse the attendants of Sporting; of all which this seems as it were the Anniversary, a set time for their return. Thus indeed the Israelites did solemnize the Birth of their Idol-Calf, *They sate down to Eat and Drink, and rose up to Play.* And must we celebrate this Child too like that Calf, because he was born among Brutes? And must his Votaries also be of the Herd? And he live and be worship'd alwayes in a Stable? Because God became Man, must Men therefore become Beasts? Is it fit to honour that Child with Iniquity and Looseesse, that did come into the World upon designs of Holinesse, to settle a most strict Religion? Nothing can be more incongruous than this; and certainly there is nothing of Gods Counsel in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmas* all your life, this Season as it does not seem to challenge those things to it self peculiarly, so I shall not now insist on them; but proceed to those ways by which *Siméon* did Prophecy, *This Child would be for the fall of many in Israel.* And they are three,

1. *This Child* whom I but now declar'd God had prepar'd to be the Glory of his People Israel, yet his Birth was so inglorious, and his Life answerable to it shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a scandal to his People, who shall be offended at them; and being prepossess'd with prejudices of a Pompous Royal *Messiah*, they will not believe in this, but reject a Saviour that comes upon those disadvantages, which will therefore prove occasions of falling to them.

That it was so is expressly said, *Behold, I lay in Sion a Chief Corner-stone, a stone of stumbling, and a Rock of offence.*

And

Exod. 32.6.

v. 31. 32.

Rom. 9.33.  
1 Pet. 2.6.

A And that it was so upon this account is clear, the Great ones cry out of him, *This fellow we know not whence he is: They that seem'd to know whence did upbraid him with it, Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believe in him?* Yea Christ himself knew this would be so great a Scandal, that in the 11 Chapter of S. Matthew, in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah*, he adds *vers. 6. and blessed is he that shall not be offended in me.* As if he thought his mean condition would prove a greater argument against him than his mighty Works were for him: And it were a vaster Prodigy to see the *Saviour* of the World, the promised *Messiah*, poor and abject; than to see one *cure the Blind*, and *heal the Lame*, and *raise the Dead*; and they might think they had a stranger Miracle to confirm their unbelief, than any he would work to make them believe in him.

B And really, that the Kingdom of the *Messiah*, which the *Prophets* did expresse in terms as high as their own Extasies and Raptures, in transported words, as if it vied with Gods Dominion, both for extent and for duration, should prove at last an Empire onely over *twelve poor Fishermen and Publicans*, and one of them a *Traitor* too: And that He that was born this *King*, should be born in a *Stable*; while he liv'd that he should not have an *hole to put his Head in*, nor his *Corps* in when he died, but his *Grave* too must be *Charity*; this would startle any that did wait for the *Redemption of Israel* in those glorious expresse which the *Prophets* trac't it out in. To you indeed that are *Votaries to this Child*, are confirmed Christians, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs reflect how dear you were to God, when for your sakes meerly he became so mean and abject. He became poor, saith S. Paul, that you through his poverty might be made rich: He was made the *Child of Man*, that you might be made *Sons of God*; it was to pay the price of your Redemption that he *emptied himself*; thus he valued you; and men do not despise meerly because, and by those measures that, they are esteem'd, these are not the returns of love; its passionate, obliging, ravishing effects do not use to be thus requited; this his great descent cannot occasion your fall, who know he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain that for this *this Child* should be the fall of *Israel*, that for this they would reject him;

Sen XII.

Joh. 9. 29.

Mar. 6. 3.

John 7. 48.

John 1. 14.

John 1. 14.

John 1. 14.

2 Cor. 8. 9.

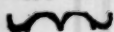
Εαυτοῦ

ἐκένωσε.

Phil. 2. 7.



## Ser. XII.



Mat. 14. 19,  
20, 21.

Heb. 1. 6.

him; and the meanness of his condition would prove an unremoveable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extremity to his own nature, so all contradiction to his Divinity, and so seemingly opposite to the very end of his coming.

The Jew indeed will find no excuse for his Infidelity from this condition: For whatever that were, yet those *Miracles* that made the *Devils* to confesse him, brought conviction enough to make *Jews* *inexcusable*. And it was obvious to observe, that He who *fed five thousand with five Loaves and two Fishes*, till they left more than was set before them, needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. God, that when he brought this first begotten Son into the World, said, *Let all the Angels of God worship him*, might have put him into an estate which all Mankind most readily would have done homage to: As easily have dressed his Person with a blaze of Pomp and Splendor, as his Birthday with a Star; if there had not been necessity it should be otherwise. And such there was. For when the fulness both of Time and Iniquity was come, when Vice could grow no further, but did even cry for Reformation, and when the Doctrine that must come to give the Rules of this Reformation, was not onely to wage War with *Flesh and Blood*, with those desires which *Constitution* gives, but which *perpetual universal Custom* had confirmed; and which their Gods also, as well as Inclinations did contribute to; which their *Original sin*, and their *Religion* equally fomented; for *Vice* was then the *Worship* of the world, *Sins* had their *Temples*, *Theft* its *Deity*, and *Drunkenness* its *God*, *Adultery* had many, and to prostitute their bodies was most sacred, and their very *Altar-fires* did kindle these foul heats, whence *Uncleanness* is so often call'd *Idolatry* in Scripture: And besides all this, when all the *Philosophy*, and all the power of the world were engag'd in the belief and practise of this, and resolv'd with all their wit and force to keep it so. When it was thus, the Doctrine that must come to oppose, controul, reform all this, must come either arm'd with *Fire and Sword*, design to settle it self by *Conquest*, or come in a way of *Meekness* and of *suffering*: The first of these *Religion* cannot possibly design, because it cannot aim to settle that by *violence*, which cannot be *forc'd*; and where 'tis *force*, is not *Religion*. One may as well invade, and hope to get a *Conquest* over *thoughts*, and put a *Mind* in *Chains*, and *force* a man to *will* against

A

B

C

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A *against his will.* All such motives are incompetent to demonstrate Doctrines; for however successful their force proves, yet it cannot prove the Doctrines true; for by that Argument it proves that Religion that it *seems* true; it proves that which it destroys was true before, while it prevailed, and had the Power. Had *this Child* come so, he had onely given such a testimony to the truth of *Christianity*, as *Heathenisme* had before, and *Turcisme* hath since: He might indeed, have drown'd the wicked World again in another Deluge of their own Blood: But sure, never had reform'd it thus. Therefore that Religion, that must oppose the Customes and the Powers of the World, upon Principles of Reason and Religion, must do it by *Innocence and Patience*, by *doing good*, (and which was necessary, then by consequence as the world stood,) by *suffering evil*: parting with all, not only the Advantages but the Necessaries of this life, and life it self too, where they stood in competition, and were inconsistent with mens duties, and their expectations: And by this means they must shew the world that their Religion did *bring in a better hope* than that, which all the profits, pleasures, glories of this World can entertain and flatter.

C Thus they did, and thus they did prevail. For the first Ages of the Church, were but so many Centuries of Men, that entertained Christianity with the Contempt of the World, and Life it self. They knew that to put themselves into *Christ's* Service and Religion, was the same thing as to set themselves aside for spoyl and Rapine, dedicate themselves to Poverty and Scorn, to Racks, and Tortures, and to Butchery it self. Yet they enter'd into it; did not only renounce the Poms and Vanities of the World in their Baptism, when they were new born to God; quench their affections to them in those waters; but renounc'd them even to the death; drown'd their affections to them in their own heart blood: ran from the world into flames, and fled faster from the satisfactions and delights of Earth, than those flames mounted to their own Element and Sphere: In fine, they became *Christians* so, as if they had been *Candidates of death*, and onely made themselves *Apprentises of Martyrdom*. Now if it were not possible it should be otherwise than thus, as the world stood, then it was necessary that the *Captain of Salvation* should lead on, go before this *noble Army of Martyrs*; if it were necessary that they must *leave all who followed him*, then it was not possible that he should be here in a state of Plenty, Splendor, and Magnificence; but of Poverty, and

Meannells;

Ser. XII.

Heb. 7. 19.

Heb. 11. 10.

## Ser. XII.

Meanness; giving an Example to his followers, whose condition could not but be such. To give which Example was, it seems, of more necessity, than by being born in Royal Purple, to prevent the fall of many in Israel, who for his condition despis'd him.

I am not so vain as to hope to perswade any from this great Example here to be in love with Poverty, and with a low condition, by telling them this Birth hath consecrated meanness, that we must not scorn those things in which our God did choose to be install'd; that *Humilitas*, it seems, the proper dresse for *Divinity* to shew it self in. But when we consider, if this Child had been born in a condition of Wealth and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose prov'd an occasion of falling to them: Yet that God should think it much more necessary to give us an Example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all the Virgins of that People, which God had to choose one out to overshadow, and impregnate with the *Son of God*, he chose one of the meanest, (for he hath regarded the low estate of his Handmaiden, said she,) and one of the poorest too, for she had not a Lamb to offer, but was purify'd in forma pauperis. When he would reveal this Birth also, that was to be the joy of the whole Earth, he did it to none of that Nation, but a few poor Shepherds, who were labouring with midnight watches over their Flocks; none of all the great ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the Angels make that poverty a sign to know the Saviour by. *This shall be a sign unto you, You shall find the Babe wrapt in swaddling clothes, and laid in a Manger*: As if the Manger were sufficient testimony to the Christ, and this great meanness were an evidence 'twas the Messiah. From all these together, we may easily discover what the temper is of Christianity. You see here the Institution of your Order: the First born of the Sons of God, born but to such an Estate. And what is so original to the Religion, what was born and bred with it, cannot easily be divided from it. *Generatio Christi generatio populi Christiani, natalis Capitis, natalis Corporis*. The Body and the Head have the same kind of Birth, and to that which Christ is born to, Christianity it self is born. Neither can it ever otherwise be entertain'd in the heart of any man, but with poverty of spirit, with neglect of all the scorns, and the calamities, yea, and all the gaudy glories of this World, with that

Luk. 1. 48.

Luk. 2. 24.  
compared  
with Lev. 18.  
6, 8.

Luk. 2. 12.

Luo.



A that unconcernedness for it, that indifference and simple innocence that is in Children. He that receiveth not the Kingdom of Heaven as a little Child, cannot enter thereinto, saith Christ: True indeed, when the Son of God must become a little Child, that he may open the Kingdom of Heaven to Believers. Would you see what Humility and lowliness becomes a Christian? see the God of Christians on his Royal Birth day: A Person of the Trinity, that he may take upon him our Religion, takes upon him the form of a Servant; and He that was equal with God, must make himself of no Reputation, if he meant to settle and be the Example of our Profession. And then, when will our high spirits, those that value an huff of Reputation more then their own Souls, and set it above God himself, when will these become Christian? Is there any more uncouth or detestable thing in the whole world, then to see the great Lord of Heaven become a little one, and Man that's lesse then nothing magnifie himself? to see Divinity empty it self, and him that is a worm, swell and be puffed up? to see the Son of God descend from Heaven, and the Sons of Earth climbing on heaps of Wealth, which they pile up, as the old Gyants did Hills upon Hills, as if they would invade that Throne which he came down from? and as if they also were set for the fall of many, throwing every body down that but stands neer them, either in their way or prospect? Would you see how little value all those interests that recommend this World, are of to Christians? see the Founder of them choose the opposite extream: Not onely to discover to us that these are no accessions to felicity, This Child was the Son of God without them: But to let us see that we must make the same choyce too; when ever any of those interests affront a duty, or sollicite a good Conscience; whensoever indeed they are not reconcilable with Innocence, Sincerity, and Ingenuity. It was the want of this disposition and temper that did make the Jews reject our Saviour. They could not endure to think of a Religion that would not promise them to fill their basket, and to set them high above all Nations of the Earth, and whose appearance was not great and splendid, but lookt thin and maigre, and whose Principles and Promises shew'd like the Curses of their Law, call'd for sufferings; and did promise persecution; therefore they rejected him that brought it, and so this Child was for the fall of many in Israel.

2. This Child is for the fall of many by the holiness of his Religion: while the strictness of the Doctrine which he

E e

brings

Ser. XII.

Mat. 18. 3.

Phil. 2. 6. 7.

Deut. 28. 1. 5.

Mar. 10. 30.

## Ser. XII.

brings, by reason of mens great propensions to wickedness, and their inability to resolve against their Vices, will make them set themselves against it, both by Word and Deed: For they will contradict and speak ill of, yea, they will openly renounce, and fall away from it and him.

1. For that reason they will contradict, speak ill of him and of his Doctrines: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against*; that is, *that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blasphemed*. As if his being a *Sign* for an *Ensign* lifted up, a *Standard* for all Nations, were not for them to betake themselves to, but to level all their batteries against. Accordingly we find they call'd him *Beelzebub*, because he cast out Devils. And all this was foretold: For although he were fairer than the Children of men, *Psal. 45*. Yet *Isai. 53*. It is said, *He hath no form nor comeliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men*. Surely because his holiness did cloud and darken all his Graces. Devotion in a Countenance does writh and discompose it, prints Deformity upon it; and Eyes lifted up with ardency, look as bad as eyes distorted, set awry. Nay Majesty, when it was most severe and pious, never yet could guard Religion from these scorns. David, that great and holy King, says of himself, *I wept and chastened my self with fasting, and that was turn'd to my reproof*; as if Repentance were among his Crimes, and he must be Corrected for his Discipline. *I put on sackcloth also, and they jested upon me, they that sat in the gate spake against me, and the Drunkards made Songs upon me*. Sure these jolly men are not companions to those Angels, in whose presence there is joy over one sinner that repenteth; that his vertue should be a rejoicing, and a song to them too: Certainly the penitent mans tears do not fill their Cheerful bowls, nor his groans make those airs which they set their drunken Catches to. But that we may be sure it never will be otherwise, S. Peter tells us, *That in the last dayes there shall come scoffers, walking after their own lusts*. Now the men of our dayes have the luck to obey Scripture thus far as to make that Prophecy to come to passe; for those scoffers are come in power and great glory. The Psalmist tells us of a *Chair of Scorners*, as if these were the onely men that speak *ex cathedra*: And sure scoffs and taunts at Religion are

Isai. 11. 10.

Mat. 10. 25.  
Mat. 3. 22.Psal. 69. 10.  
11, 12.

Luk. 15. 19.

2 Pet. 3. 3.

Psal. 1. 1.

A are the onely things that may be talk'd with confidence, *along*; They imprint an Authority on what is said, and conversations that are most inspired on all other scores, get account as they come up towards this practise. Hence they gain degrees; commence ingenious, as they border on these Atheistical and irreligious Blasphemies; and when it is pure scorn, then it is in the Chair.

B But it staves not there; For Secondly, Upon the same account of strictnesse of Religion, men will fall off from, and openly renounce both Christ and his Religion. This is that our Saviour himself found, *Light*, saith he, *is come into the World*, and men loved *Darknesse* rather than the *Light*, because their deeds were evil. And he said of the Pharisees, *They repented not that they might believe*, as knowing it impossible that they could venture to believe that Doctrine which condemn'd those courses that they would not repent of.

C And if I should affirm, that it is nothing else but mens unwillingnesse to be obliged to those things, which if there be a God, and a Religion which this Child was set to institute, they must account themselves obliged to; nothing else I say but this, which makes them so unwilling to believe a God or Christ; yea, openly renounce them both; and their Religion; I should have for proof of this, not only the late instance of a Nation in the Indies; which, by institution of the Portugals, was easily perswaded to embrace the Christian Creed, and was Baptized into our Faith; but when they were required to lead their lives according to Christs Precepts, and renounce their Heathen Licences, they chose rather to renounce their Creed and Saviour, and returned instantly to their indulgent Heathenisme. But to this experience, give me leave to add this Reason, that it is not the Difficulty of the *Mysteries of Faith*, and their being above our Comprehension, which makes them not to be receiv'd; because there are as great difficulties in things that we are certain of. For in the very *Sphere of Reason*, within the lines and measures of her own *Infallibility*, in things of which she does assure her self by *diagrams* and *sense*, yet she is as much amaz'd, as at those objects in the highest and remotest Regions of *Faith*; and *Mathematicks* hath her *Paradoxes* that stand in as great danger of a contradiction as any of *Religions Mysteries*; while Reason cannot cape what she demonstrates, but is to seek how those things can be possible which she proves most certain; and they are incomprehensible to her, even when they are most evident:

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And

Act. XII.

Joh. 3. 19.

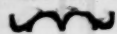
Mat. 21. 32.

Congo.

*Myster.* (ut  
vocari solent)  
*Asymptoticum*  
et *Angul. con-*  
*singent.* &c.



Ser. XII.



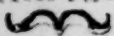
And then sure if we can think there is a *God*, we must needs think *He* can do things which we cannot comprehend, when it is plain our Reason cannot comprehend what *She* her self does find out and creat. It is not therefore contradiction to *Reason*, but to *Appetite*, that makes things of *Religion* so incredible; which I thus demonstrate to the *Atheist*.

Those very difficulties, to avoid which he denies a *God*; to wit, *Those of an Eternal Being that is of himself*; those very things he *must* and *does* acknowledge in the being of the *World*, if that either be it self *Eternal* (as the *Atheist* of the *Peripatetick* Tribe will have it) or else if its *atoms*, out of which it was conereted, were: (As those of *Epicurus* herd assert.) In a word, if they say the *World* or its *materials* were made, they grant a *God* that made it; If they say they were *not made*, they assert then an *Eternal Being of its self*; that is, they allow those difficulties for which they pretend to deny a *God*.

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal and spiritual beings; for we are sure, in *bodies* that are still in *motion*, and so subject to *succession*, those things are impossible; but if there be a *Being* that is *not in motion*, and by consequence, not subject to the *laws of our time*, all these knots untie themselves, those difficulties vanish and have no place: But to say no more than I have shewed, *there being the same Difficulties*,) in the *Atheist's hypothesis* as in the *other*, 'tis apparent, not the *difficulties of belief*, but *practise*, make him fix upon his own against the *common notions* of the *World*. So that 'tis not his *understanding*, but his *Appetite* frames his *hypothesis*; and without figure, 'tis his *Will* that he believes with. And it is most evident, that because men do not love the Precepts of Religion would not have them be their *duty*, therefore they would have the *Doctrines* of it not be *truths*; and in this they are the Disciples onely of their Lusts, and because they cannot resolve to be otherwise, therefore they resolve not to be *Christ's Disciples*, but reject him for his holy *Doctrines* sake: And so *this Child is for the fall of many*.

But it were strange if upon this account, *Christ* should be for the fall of any of us; who have learnt a trick to reconcile his *severe Doctrines* and our *Sins* together. Where Vice most abounds, though it be wilful, and men persevere in it, they are so far from finding any reason to fall off from him,

SEN. XII.



- A him, or from his Gospel for this, that they therefore take the faster bold of it, rely upon Him with the bolder, stronger confidence. As if good old Simeon were mistaken, when he thought, because men would not leave those sins which Christ so threatned, therefore they would leave him: Because they could not bear those his hard sayings, to pull out the lust and the Eye too; cast away the treasures of unrighteousnesse, and the right hand that receives them also; therefore they would cast off him: For, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. 'Tis possible indeed that the new Christian'd Indians might believe themselves oblig'd to lead their lives according to the Vow that they had made in Baptisme, knew not how to live a contradiction, to be Christian Pagans; therefore they thought it absolutely necessary to renounce the one, and to reject Christ and his strict Religion was easier they thought. Our Saviour also might suppose, that when he brought Light into the World, men would not receive that Light, because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to endure, and to disse the Light: Our deeds of Night have learnt to face both Sun and Men, yea and face the Sun of Righteousnesse, and the light of those flames that are to receive them. Our Saviour told the Pharisees indeed, that they repented not, that they might believe; for thinking it impossible they could assent to what he did affirm, except they would consent to what he did Command, He therefore thought they were not able to Believe, because they would not purpose to amend. But there is nothing difficult in this to us, who at the same time, are so perfectly resolv'd that every threat of Gospel is so Divine truth, as that we assure our selves, that we could be content to dye Martyrs to the truth of them, rather than renounce one tittle of them; yet even then are Martyrs to those Lusts and Passions which those Threats belong to: Who, at once, believe this Book of God, that sayes, *except ye repent ye shall all perish*; and believe also, that notwithstanding we do not Repent, yet by Believing we shall scape; not perish, but be saved, And is not this directly to believe our selves into Damnation? the third and the great fall, which his Child is set for.
- B
- C
- D
- E

3. This Child is for the fall of many, to wit, of all those who on these, or any other grounds do not believe in, or do not obey him; who shall therefore fall into Eternal Ruin.

This

Luke 13. 3.

## Ser. XII.

Rev. 9. 1. II.

This our Saviour does affirm, S. John 3. 19. *This is the* A  
*Condemnation that Light came into the World, &c.* This  
 does aggravate the guilt, and Sentence. We were fal'n be-  
 fore indeed in *Adam*: And I dare not undertake to be  
 so learned to say *whether*; to determine with some *men*  
 that was but a fall from *Paradise* into the *Grave*, and we  
 were forfeit to *Death onely*: But I may adventure to af-  
 firm, that in the *second Adam*, sinners finally impenitent  
 shall fall much farther than we did in the *first Adam*:  
 Now their *pit* shall have *no bottom*, but *this light that came* B  
*to lighten them*, shall be to them *consuming fire and everlasting*  
*burnings*. And all reason in the world. For, upon that  
 fall of ours in *Adam*, help was offer'd us: an easie way  
 not onely to repair those ruines, but to better infinitely  
 that estate which we were fal'n from; and a way that cost  
 God dear to purchase; cost him, not this *Incarnation* onely,  
 but the *Death and Passion of his Son*, and diverse other  
 blessed methods of Salvation: Now if we *refuse* the  
 mercy of all this, and scorn these miracles of condescend-  
 ing goodnesse, and despise those methods, that he makes  
 use of to raise us from our Fall, it is apparent we provoke C  
 and *choose deeper ruine*; this refusal hath in it such despe-  
 rate malignity, as to poyson this great mercy of the *In-*  
*carnation*, and all the rest. 'Tis but a small thing to  
 say, that they who *Stumble at this Rock of their Salvation*,  
 spurning at it by their wilful disobedience, that these make  
 an infinite masse of loving-kindnesse to be lost upon them,  
 so as that *Salvation cannot save them*; for alas *Salvation*  
*ruines* them the deeper, and *this Child is for their fall*.  
 The condition they were forfeit to before by reason of  
 their breach of the first *Covenant* was advantage, com-  
 fortable in comparison of that which Christ does put them  
 in: *This is the Condemnation*, that he came into the world:  
 And it had been infinitely beter for them, that *this Child* D  
*too had never been born*. The unreformed have the least  
 reason in the world to solemnize this Festival, they do but  
 celebrate the *birth of their own Ruin*; bow down, and do  
 reverence to their *Fall*: Had it not been for this, they  
 had not gone to so severe an Hell. So that they do but en-  
 tertain the great occasion of their greater Condemnation.  
 Such it proves to them, and that it might be so, *He was fore-*  
*ordained for it*: *Κατα, This Child is set for the fall of* E  
*many*, which does lead me to Gods Councel in all this: My  
 next part.

*This Child is set for the fall of many, even by Gods direct*

ap



- A appointment; for saith Grotius, *Accedo in quæ putant videri eventum sed & consilium Dei significari. I am of their opinion, who understand not the success alone, but the design of this Childs coming, and Gods Counsel in it is intended here.* And without disputing of Gods antecedent will, and consequent, this is safely said: God design'd this Child should be such an one; that they who had no inclinations for Virtue, would not entertain the love of it; but counted it a mean, *podantick* thing; and all its Rules and Laws unreasonable servitude; these loose men would certainly reject Him and his Doctrines, which were so severe and strict; That those who did pretend friendship for Virtue, and a service for Religion; but which must be allowed to maintain correspondence with the World, seek the Honours and advantages of Earth; and will trespass on Religion where it enterferes with these, break with Virtue when their interests cannot consist with it; that these false hypocritical pretenders, should be offended with the mean condition of this Child, and of his followers in this World; and with the poor spirited Principles of his Religion. In summe, they that upon these, or any other grounds, finally disbelieve, or disobey him, God design'd this Child to be a means of bringing sorer Punishments; even to everlasting ruin upon such.
- B
- C

A black Decree this, one would think. He that had so much kindnesse for Mankind, to give away the only Son both of his Nature, his Affections, and his Bosom to them; could he then design that Gift to be the Ruine of the greatest part of men? This Child, Simeon said but just before my Text, is Gods Salvation, which he had prepared before all people; and does he now say God hath set him for their fall? The Angels preached this was a Birth that brought glad tydings of great joy that should be to all people; and is there so much comfort in destruction; that most men should rejoyce at that which is ordained to be the great occasion of it to them?

- D
- E
- But we have no reason to complain: 'Tis not unkind to deny Mercy to them that refuse the offers of it; that will not accept Salvation, when their God himself does come to bring it to them: tenders it upon condition of accepting and amending: Which if they despise, and prefer Hell before Repentance, choose sin rather than Gods blessed retributions, 'tis but reason to deny them what they will not have, and let them take their chosen Ruine; to will their Judgment which they will themselves; set and ordein Him

to

Her. XH.  
Grot. in loc.

Ser. XII.

1 Pet. 2.8.

2 Cor. 2.15.

to be that to them, which themselves do *ordein*, and make him to be to themselves. So S. Peter sayes expressly : He is a *Stone of stumbling* and a *Rock of offence* to them who being disobedient *stumble at the Word*, whereunto they were appointed. Disobedience, where it is obdurate, alters so the temper of our God, that it makes Him who swears he would not have the sinner dye, yet set out his son to make such sinners fall into eternal Death. Makes Judgment triumph over Mercy, even in the great contrivances and executions of that Mercy; and while God was plotting an Incarnation for the everlasting Safety of Mankind, prevails with him to decree Ruins by the means of that Salvation; to Decree even in the midst of all those strivings of his Mercies, that that Issue of his kindnesse should be for the fall of such as they. Oh! let such consider, whether they are likely to escape that which is set and ordein'd for them by God? Whether they can hope for a Redemption, when the onely great Redeemer is appointed for the Instrument of their Destruction; and God is so bent on their ruine, that to purchase it he gives this Child his Son. Yea, when he did look down upon this Son in Agonies, and on the Crosse, in the midst of that sad prospect, yet the Ruin of such sinners, which he there beheld in his Sons Blood, was a delight to him, that also was a Sacrifice, and a sacrifice of a sweet smell to him. For S. Paul sayes, We are unto God a sweet savour of Christ in them that perish, because we are the savour of Death unto death to them: As if their Brimstone did ascend like Incense, shed a perfume up to God, and their everlasting burnings were his Altar-fires, kindled his holocausts; and he may well be pleased with it, for he ordein'd it.

'Tis true indeed, This Child riding as in Triumph, in the midst of his Hosannas, when he saw one City whose fall he was set for on this very accompt; He was so far from being pleas'd with it, that he wept over it in pity. But alas, that onely more declares the most deplored and desperate condition of such sinners. Blessed Saviour! hadst thou no Blood to shed for them? nothing but Tears? or didst thou weep to think thy very Bloodshed does but make their guilt more crimson, who refuse the mercy of that Bloodshed all the time that is offered? Sad is their state that can find no pity in the Tears of God, and remediless their Condition for whom all that the Son of God could do, was to weep over them, all that he did do for them, was to be for their fall; too sad a part indeed for Festival Solemnity, very improper for a Benedictus and Magnificat. To celebrate the greatest act of

A of kindness the *Almighty* could design onely by the *miserics* it did occasion; to magnifie the vast descent of God from *Heaven* down to *Earth*; onely by reason of the *fall* of Man into the *lowest Hell* of which that was the cause. My Text hath better things in view: The greatnesse of that *fall* does but add height to that *Resurrection* which He also is the cause of: For, *Behold this Child is set for the rising again of many*: My remaining part.

B *Rising again*, does not particularly and only refer to the foregoing *fall* here in the Text, which *this Child* did occasion, as I shewed you; but to the state wherein all Mankind, both in its nature and its *Customs*, lay ingulfed, the state of *Ignorance* and *sin*: A state from which recovery is properly *arousis*, a *resurrection* and a *reviving* in this Life, and so call'd in Scripture often; as *Ephes. 5. 14.* *Wherefore he saith, Awake thou that sleepest & arousa ix νυξιν and arise from the dead.* And *Rom. 6. 13.* *Yield not your members as instruments of unrighteousnesse unto sin, but yield your selves unto God; as those that are alive from the dead.* Now to raise us from the death of sin into the life of Righteousnesse, by the amendment of our own lives, to recover us into a state of Vertue, is the thing *this Child* is said here to be set for. This was that which God thought worth an *Incarnation*: Neither was there any greater thing in the prospect of his everlasting *Counsel*; when he did decree his Son into the World, than that *κῆται οἱ ἀνθρώποι*, He is set for this. The Word was made *Flesh*, to teach, *practise*, and perswade to Vertue: To make men *Reform* their lives, was valued at the price of a *Person of the Trinity*. *Piety* and his *Eximianition*, yea his *Blood* and *Life*, were set at the same rates; All of him given for our recovery.

D The time would fail me if I should attempt onely to name the various methods he makes use of to effect this. How *this Child* that was the *brightnesse of his Fathers Glory*, came to lighten us; shining in his *Doctrine* and *Example*: How he sent more light, The *fiery Tongues*, Illuminations of the *Holy Ghost* to guid us in the ways of *Piety*: How he suffered *Agonies* and *Death* for sin to appale and fright us from it. How he *Rose again* to confirm *Judgment* to us, to demonstrate the rewards of *Immortality* to them that will repent and leave their sins, and everlasting Torments to those that refuse this Grace; Grace purchased with the *Blood of God*, to enable them to repent and leave. Besides all these, the *Arts* and *Mesnage* of his Providence, in preventing and following us by *Mercies* and by *Judgments*, importuning us,

F f and



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and *timeing* all his blessed Methods of Salvation to our most advantage. Arts, God knows, too many, if they serve us onely to *resist*, and turn to *wantonnesse* and *aggravation*; if we make no other use of Grace but this, to *sin against*, and overcome all Grace, and make it *bolster Vice*; by teaching it to be an encouragement to go on in it, from some hopes we entertain by reason of *this Child*, instead of doing that which he was *set*, *Decreed* to make us *do*.

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little, happy execution of this *great Decree*, and that that which God *ordein'd from all Eternity*, upon such glorious and magnificent terms, were come to passe in any kind. Now, certainly there are no evident signs of any great *recovery this Child* hath wrought among us, in the World that's now call'd *Christian*. After those Omnipotent inforcives to a vertuous life, which he did work out, if we take a prospect of both Worlds, it would be hard to know which were the *Heathen*; and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are no Footsteps of him in the lives of the community of Men: And I am certain that you cannot shew me any *Heathen Age* outgoing ours, either in *loosnesse* and *foul Effeminacies*, or in *sordidnesse* and *base injustice*, or in *frauds* and *falsenesse*, or *malignity*, *hypocrisie*, or *treachery*, or to name no more, even in the *lowest*, most *ignoble*, *disingenious* sorts of Vice. In fine, men are now as *Earthy*, *Sensual*, yea and *Devilish*, as when *Sins* and *Devils* were their *Gods*.

Yea, I must needs say, that those times of *dark* and *Heathen Ignorance*, were in many men times of *shining Vertue*; and the little spark of *Light* within them, brake out through all obstructions into a *glory of Goodnesse*, to the wonder and Confusion of most Christians: 'Tis true, we are prity well reveng'd on them for setting us Examples so reproachful to us; calling their Heroick Actions, *splendida peccata*, onely *beauteous sins*, and *well-fac'd wickednesses*; and we have a reason for it; because they never heard of *Christ*, whose *Name* and *Merit* 'tis most certain, is the onely thing that can give *value* and *acceptance* to mens best performances: While on the other side, we *Christians* comfort and secure our selves in our transgressions from *this Child*, and from his *Name*. But if *this Child* were *set* to raise us up from *sin*, and to establish *stronger arguments*

- A arguments for a good life than the *Heathen* ever heard of, more especial *Divine engagements* to vertue; then if their Vertues were, because they never heard of these engagements to them, sins; what censure will be past upon their Actions that *know* all those engagements and *despise* them? a sharper certainly unless to *desire knowledge*, and *provoke* against all Divine obligations, all that God could lay, shall prove more tollerable than to labour to obey *without them, without knowing why*. 'Tis true, they had not heard it may be of that Name, than which *there is no other Name under Heaven given unto men whereby they may be saved*. Yet they endeavoured in some measure to do that, which He that owns that Name, and wrought the Covenant of those Salvations, does require. We know that Name, and have it call'd upon us, and know too, that *be that names that Name*, (that calls himself a Christian, owns the being a retainer to the *Holy Jesus*) *must depart from iniquity*, otherwise it is no Name of Salvation to him, yet we never mind the doing that; and then which hath the better Plea? the *Heathens* sure were better, though he were not vertuous.
- B
- C

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Acts 4.12.

2 Tim. 2. 19.

And if so, give me leave to tell you, how not onely *this Child*, but this *Resurrection* too is for our *fall*.

In the first Chapter to the *Romans* we shall find, those *Heathens*, when they did neglect to follow the direction of that Light within them, by which they were able to discover in some measure *the invisible things of God*; when they did no longer *care to retain God in their knowledge*; then they quickly left off to be Men: And when they ceast to hearken to their Reason, they soon fell into a *reprobate sense*. What was it else to change *God* into *stocks* and *stones*? and *Worship* into most *abominable wickedness*? to make the Vilest creatures *Deities*? and the foulest actions *Religion*? to turn a *disease* into a *God*, and a *sin* into *Devotion*? a stupidity, which nothing else but *Gods* desertion and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much greater Light and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so; keep at equal rates of distance from those *Heathens*, that the aggravations of our guilt stand at from theirs; Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian* World does seem to hasten into that condition which S. *Paul* does there decipher: You

verf. 20.

verf. 28.

Ibid.

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would think that Chapter were our Character : But that we have reason to expect we shall fall *lower*, into much more *vile affections* then those Heathens did, as having fall'n down from a *greater height* then they.

Consider whether men do not declare *they like not to retain God in their thoughts*, when they endeavour to *dispute* and to *deride* him too out of the World ! 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did : But if they can empty them of God and Christ, and their Religion, and make room, we may imagine easily *whose* *Votaries* they will be, that live as if they thought themselves unhappy that they had not liv'd in those *good Pagan dayes*, when they might have *sinned* with *devotion*, been most wickedly Religious, and most *God-like* in *unchastities* and other Villanies ; I dare say none of our *sine Gentlemen*, or our *great Wits*, would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* S: Paul does speak of, who have cast off all *discriminating notions* of good or evil, who say in their hearts, and affirm openly, there are none such in *truth* and *nature* : It would appear they were if we should try by those effects, *verse 29, 30, 31.* or by that essential signature, *32 vers.* they not onely *commit such things*, but *have pleasure in them that do them*; which because they cannot have from those commissions when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings. and must reap the pleasure onely of such satisfactions : That is, have the satisfactions and pleasures onely of a Reprobate sense. In fine, (because I dare not prosecute the Character). Men sink so fast, as if they were resolv'd to *fall* as far below *Humanity*, as *this Child* did below his *Divinity*.

O do not you thus *break Decrees*, *frustrate* and *overthrow* the *everlasting Counsel* of Gods will for good to you. He *set, ordain'd this Child* for your *rising again* : Do not throw your selves down into Ruin in despite of his *Predestinations*. He hath *carried up* your nature into Heaven, plac'd *Flesh* in an union with *Divinity*, set it there at the *Right hand of God in Glory* : Do not you *debase* and *drag* it down again to Earth and Hell by *Worldlynesse* and *Carnal sensuality*. Make appear this *Child* hath *rais'd* you up, already made a *Resurrection* of your *Souls* and your *affections*; they converse, and trade in Heaven : And that you do not degenerate from that nature of yours that is there.



**A** there. Then *this Child* who is Himself *the Resurrection and the Life*, will raise up your Bodies too, and make them like *his glorious Body, by the working of his mighty Power, by which he is able to subdue all things to himself.* To whom with the Father, and the Holy Ghost be all Blessing, Power and Praise, Dominion and Glory for Evermore.

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John 11. 25.  
Phil. 3. 21.

SERM.





SERMON XIII.  
WHITE-HALL.

Novemb. 17. 1667.

St. JAMES IV. 7.

*Resist the Devil, and he will flee from you.*

AA



These Words are easily resolved into two parts : The *first*, a Duty ; and the *second*, to incourage the performance, an assurance of an happy issue in the doing it.

The First, the Duty in these words, *Resist the Devil* ; the happy issue in those other, *he will flee from you*.

For the more practical and usefull handling of these parts, I shall endeavour to do these three things.

B

1. View the Enemy we are to resist, *the Devil* ; see his Strengths , and what are his chief Engines, his main Instruments of Battery, whereby he shakes, and does endeavour to demolish the whole frame of Vertue in mens lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.

2. See what we are to do in opposition to all this ; and how and by what means we must *resist*.

3. Prove



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3. Prove to them that do *resist*, the happy issue which the Text here promiseth. A

First of the first.

Though no man can be *tempted* (so as to be foil'd by the temptation) but *he that is drawn away by his own Lust, and enticed*, James 1. 14. and all the blandishments of this World, all the wiles and artifices of the Prince and God of it, the Devil, are not able to betray one into sin, till his own <sup>a</sup> Lust conceive that sin, and bring it forth; Man must be taken first in his own Nets, and fall into that pit himself hath digged, before he can become the Devil's prey: Yet Satan hath so great an hand in this affair, that the Tempter is his Name and Office, Mat. 4. 3. And the War which is now before us is so purely his, that we are said to fight, <sup>b</sup> not against flesh and blood (those nests and fortresses of our own Lusts) but against Principalities and Powers, against the Rulers of the darknesse of this World, against spiritual wickednesses in high places; that is, against the Enemy here in the Text, the Devil. B

Now to bring about his ends upon us he hath several means. The first that I shall name is C

*Infidelity*. With this he began in Paradise, and succeeded by it; for he had no sooner told the Woman that she should <sup>c</sup> not surely die, and so made her doubt of, not believe, and consequently not fear, that which God had threatned, but she took of the forbidden fruit, and she did eat, and gave it to her Husband too, and he did eat. Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she sees and likes a pleasing Object, can, in meer defiance of her own assured Conviction, when the Revelation look'd her in the face, and God himself was scarce gone out of sight, straight give credit to a Snake, that comes and confidently gives the lye to God her Maker, offers her no proof at all of what he says, but onely flatters her desires with promises and expectations of she knows not what <sup>d</sup> *Ye shall not dye, but ye shall be as Gods*; if in spite of Knowledge she turn Infidel so soon and easily: 'Tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to any thing but that which brings immediate evidence and attestation of the Senses, which the objects of our Faith do not (especially if it give check to and restrain those satisfactions, as those do) on such men, I say, that do not care, D E

not

<sup>a</sup> Verf. 15.

<sup>b</sup> Ephes. 4. 12.

<sup>c</sup> Gen. 3. 4. 6.

<sup>d</sup> Gen. 3. 4, 5.

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A nor use, in things that are against their mind, to apply the Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to (if there be no improbity within to trash their efficacy, no sensual inclination cherish'd that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions) would make disbelief appear not onely most *imprudent*, but a thing next to impossible. But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through Satans arts*, in things of this remote kind they have onely *languid opinions*, which sink quickly into *doubts*, and by degrees into flat *Infidelity*.

B S. Paul does fetch the rife of unbelief of Christianity from hence, 2 Cor. 4. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this World hath blinded their minds*: That is, if the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons onely, whom the Devil hath besotted so with the advantages and pleasures of this World, that their affections to these will not let the other be admitted. For,

C That Carnal prejudice can cast a mist before the mind, or that a bright and glittering Temptation of this World may dazle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

D Those Works which Christ and his Apostles wrought, which made the whole World that was *Heathen* then, so many Millions of such distant Nations as could never meet together to conspire an universal change in their Religions, made them yet agree to lay aside their *dear gods* and their dearer Vices, and do that to embrace a *Crucified Deity*, a God put to a vile ignominious death, as one *worse* than the *worst of men*; and a Religion that was as much *bated*, counted as *accursed* as that God of it, He and his *Doctrine* crucified alike; and a Religion too that had as great severities in its Commands as in its Persecutions, that did it self enjoin as hard and cruel things to flesh and blood as they that hated it inflicted, the *duties* and the *punishments* equally seem executed on its followers; and a Religion whose performances had no retributions here but fatal ones, no otherwise rewarded but with *fire* and *faggot*, and whose after-promises were most incredible: Those *Works* that could produce all this, had certainly *Omnipotent conviction* in them; sure we are there must be prodigie of *Miracle* either in the *causes*, or in

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the effect. And yet the *Scribes* and *Pharisees* are not wrought on by them. Their carnal Prejudices would not be removed, not by the *Finger of God*: The mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Saviour*, had so clouded all his Works, and their own pride so blinded them, that they could see no argument in *Miracle*.

Now 'tis the Devil, that *God of the World*, that hath the power of its Glories, and the managery of its temptations, who, by raising these affections, dazles so and blinds the minds of men, that they should not believe. *S. Paul* affirms it: And 'tis plain that *unbelief* is no one's Interest but *Satan's*. For it is not *Man's*. Not the vertuous man's certainly: He's concern'd as much as *Happiness* amounts to, to believe there is a *God*, whose *Cares* and *Providence* watch over him, whose *Ears* and *Armes* are open to him, whose *Bowels* yearn for him, whose *Blood* did purchase him, whose everlasting *Blessednesses* do await him. 'Tis his Interest to trust that *Vertue*, which the World so scorns or pitties, was yet worthy *God* should be *Incarinated* to teach it, die to purifie us into it, and will raise us up again to crown it. Neither is this *Unbelief* *Man's real Interest*, abstracting from these prejudices of Religion. For if it were *Man's real Interest*, then it were every man's wisest course to pursue that Interest. But if every man did so, and should persuade himself into *Infidelity*, and that Religion and a Deity were but dreams or artifices, and so arrive so far as to have no fear of *God*, nor sense of *Honesty* or *Vertue*, the whole world must needs return into the first confusions of its *Chaos*: *Villany* and *Rapine* would have right. When those Mounds are thrown down, there is nothing that can hinder but that every man may lawfully break in upon and invade every thing. There is no fence to guard thy Coffers nor thy Bed, no nor thy very Breast: Rather indeed there can be nothing thine. This is, 'tis true, *Leviathan's state of Nature*; and 'tis so indeed with the *Leviathans* of Sea and Land, the wild Beasts of the Deep and of the Desert. But to prevent the necessary and essential mischiefs of this state amongst us Men, he will have Nature to have taught us to make *Pacts* and *Oaths*: But if there's no such thing as *Vertue* or *Religion*, then there is no obligation to keep *Pacts* or *Oaths*. And why should he observe them that can safely break them? Here it is indeed that *Doctrine ends*; to this their *Infidelity* does tend. And therefore 'tis no Interest of *States* or *Princes*. This the *Atheist* will confesse; *Gods* and *Religions* he says



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- A sayes, were invented for the meet necessities of Governours, who could not be secure without those higher Obligations, and these after-fears. And are they not *kind Subjects* then who, by promoting Atheisme, labour to break down that fence which themselves account *necessary*? Or are they not good rational Discourfers too, who labour to throw out a thing as *false* and *vain*, because 'tis *necessary*? So necessary sure, that they who weaken these bonds of Religion, quite dissolve those of *Allegiance*, all whose Sinews are made of those Sacred Ties, which if you untwist, the other Cords
- B are burst as easily as *threads of Cobweb*. Nay these Doctrines lay Principles that justify *Rebellion* and *King-killing*: For if there's no such thing as *Virtue* or *Religion*, then those are no Crimes. And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll* on *God Almighty*, raille their *Makers*, and *buffoon* with *Him*, will quickly learn to speak with little reverence of their *Superiours*. There's no Kingdom but the *Devil's* that can have support from *Infidelity*; 'tis the Interest of that indeed. His work goes more securely on, when there are no Religious apprehensions to check it: *Allow'd Vice* cannot be at ease if it but think those things are true. It is the infinite concern of *wickednesse*, that the Laws of *Virtue* and Religion should be onely *Spiders webs*, *Snares* for innocent and lesser *Flies*, while *venimous Spiders* can passe safely through them, and the *Wasps* can burst them; are *Entanglements* onely for the *Weak*, the *Phlegmatick*, and *Hypochondriack*; and that there should be no *God* that can bring them to an after-reckoning. They that *flatter* and *betray*, that *hugg* and then *trip up*, or that *plot villanies* and *ruines* under fair and *godly vizards*; must needs be unwilling to believe that there
- D is one who *tries the reins*, and *searches hearts*, and *that will render every one according to his works*. The *Drunkard*; who nor must nor can keep the remembrance of his *Cups*, cannot endure to apprehend he must be call'd to an *account* of them. The man whose *Lust* prevents the *Grave*, that *putrefies alive*, and drops by piece meal into rotten dust ere he return to earth, must needs be loth that there should be a *Resurrection*, to collect the scatter'd, the foul atomes of his *Sin* and his *Disease*, and shew them at that dread *Tribunal*, before *God*, his holy *Angels*, and *Mankind*.
- E Such as these are the onely men that are concern'd against Religion. Here we see whose Interest such promote who promote *Infidelity*. And truly 'tis so much the *Devil's Interest*, that by those very measures that he weakens *Faith*, he

a Jer. 17. 10.

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a Ephes. 2. 2.

Joh. 3. 36.

b Job. 5. 7.

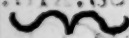
strengthens every sort of Wickedness : By the steps and degrees of *Infidelity* men ascend towards the heights of sin : And when they have surmounted all Religious apprehensions, then they are upon the Precipice of Vice. When the Flood-gates are remov'd, the Torrent must break in impetuously. For what is there that can hinder? nothing certainly, if *present Interest* be not able : But 'tis plain that *Thieves*, and *Murderers*, and *Rebells*, in fine, every one whom we call *Sinners*, do pursue that which they account their *present Interest* : That therefore if there were no other, would not be sufficient, since the Devil does make use of that to work with under *Infidelity*. This indeed he *batters*, makes his spreading *ruines* with : Therefore S. Paul calls him a Πνευμα ἐνέργων ἐν τοῖς ἀνόμοις, the spirit that works in filii diffidentia, saith the Vulgar : In the *unbelievers*, so it bears : in filii insusceptibilitatis, in the men that will not be persuaded to believe. In these ἐνέργων they are his ἐνέργημα, Possess and agitated by him; 'tis he *spirits* what they do : their actions are his incitations and motions : In summe, as to wickedness, they are meer *Demoniacs*. This therefore is his chief and the first Engine.

2 The second Instrument by which he does demolish whatsoever hopes of Vertue we are built up to is *Want of Employment* : And in order to this, he hath so far prevail'd on the opinions of the World, that they believe some states of men not onely have no obligation to be busied, but to have no *Calling* is essential to their condition; which is made more eminent upon this account that they have no *business*. Wealth, how great soever, if with an employment or Profession, makes a man onely a more *gentile Mechanick* : But Riches and nothing to do make a *Person of quality*. As if God had made that state of men, far the most generous part of the whole kind, and best appointed for the noblest uses of the world, to serve no other ends but what the *Grasshoppers* and *Locusts* do, to sing and dance among the Plants and Branches, and devour the Fruits; and Providence had furnished them with all advantages of plenty for no better purposes. Such persons think not onely to reverse *Gods Curse*, and In the sweat of others faces eat their bread, but reverse *Nature* too; for Job saith, b *Man is born to labour as the sparks fly upwards*; in his making hath a Principle to which *Activity* is as essential as it is to fire to mount; from which nothing else but force can hinder it : As if man did do violence to his making when he did do nothing; and it were his hardest work and pressure, not to be employed ;

it

- A it were like making *flame go downwards*. I am sure it is one of the busiest wayes of doing *Satan's* work. Our Saviour in a Parable in the 12 chap. of S. Matt. from the 43. v. saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none: Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.* Where, under the similitude of a man cast out of his habitation, who,
- B while he wanders through none but desert places seeking for a dwelling, he is sure to meet with none; but if he find an House that's empty, swept and garnished, he hath found out not a receptacle onely, but an invitation, an house drest on purpose to call in and to detain Inhabitants: He signifies, that when a Temptation of the Devil is repell'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart, as he finds no rest in this condition, every place is *desert* to him but the heart of man, is indeed *Hell* to him, for he calls it *a torment* to be cast out thence; yea he accounts himself bound up in his eternal Chains of *darknesse*, when he is restrained from working and engaging man to sin; so, while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, *καταλειπει*, (so the word is) idling, not imploy'd or busied (so it signifies) such an heart is *empty, swept, and garnish'd* for him, 'tis a dwelling that's drest properly to tempt the Devil, fitted to receive him and his forces too, prepared for him to Garrison, and make a strong hold of, whence he cannot be removed; for he takes unto him seven
- D other spirits more wicked than himself, and they enter in and dwell there. No doubt they are the Patron-Guardian spirits of the seven deadly Sins, their Tutelary Devils. Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. S. Paul sayes, when people *learn to be idle*, they grow *tattlers, busy bodies, speaking things which they ought not*. 'Tis strange, that Idleness should make men and women *busy bodies*, yet it does most certainly in other folks affairs. *Faction*, than which nothing
- E in the world can be more restless, is nurs'd by it. Where are States so censured, so new modell'd, as at certain of our *Refectories*, places that are made meerly for men to spend their time in which they know not what to do with? At those Tables our Superiours are dissected; Calumny and Treason

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ver. 44.

45.

1. Tim. 5. 13.

a Mat. 8. 29.

b Luk. 8. 31.

c 1 Tim. 5. 13.



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a Rom. 3. 13.

b Ezek. 16.  
49.

Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no other employment for their time but *talking*, and either have not so much Vertue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they *talk of others, censure, and back bite, and scoff*. This is indeed the onely *picquant* conversation; *Gall is sawce* to all their Entertainments: And that you may know these things proceed from that *old Serpent*, they do nothing else but *biss and bite*. Tis the *a poison of Asps that is under their lips* which gives relish to their Discourses; 'tis the *sting* that makes them *grateful*, *venime* that they are condited with.

More of the brood of this want of Employment you may find at *Sodome*; namely, *Pride and Luxury*: For saith *Ezekiel* *b This was the Iniquity of Sodom; Pride, fulness of bread, and abundance of Idlenesse was in her and in her daughters*. And indeed the Idle person could not possibly know how to pass his hours, if he had not Delicacies to sweeten some, Wine to lay some asleep, and the solicitous deckings of Pride to take up others: But the studious gorgings of the inside, and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glasse*! that that thin shadow of my self should be my *Idol*, be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have arrayed and marshall'd my self, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part; as if I had set out, expos'd them to my self alone, and onely drest a prospect for my own sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole Scene of my self! And why all this? for nothing but to serve vain Ostentation, or negotiate for Lust, to dresse a Temptation, and start Concupiscence. And that the half of each day should be spent thus! the best part of a reasonable Creatures and a Christians life, be laid out upon purposes so far from Christian or reasonable!

And truly *Luxury* will easily eat the remainder up, that sure Companion of Idlenesse. For when the *Israelites* were in the *Wildernesse*, where they could not eat but by *Miracle*, and

A

B

C

D

E

- A** and the *Rock* must give them *drink*; yet, having no *Implayment*, they made *Feasts*: \* *They sate down to eat and drink and rose up to play.* Nor would eating to the uses of their nature serve them, but they must have entertainments for their wantonnesse. Had they been imployed to get their Bread, their labour would have made their morsels sweet: But since God, as the Wise-man saies, *sent them from Heaven bread prepared without their labour*, they must have varieties to sweeten it: they require him to *prepare a Table also in the Wildernesse*, and furnish them with choice. And although
- B** they had the food of *Angels*, *c* *able to content every mans delight, and agreeing to every tast, and serving to the appetite of the eater, it temper'd it self to every mans liking*, and what could they fancy more? The latitude of Creatures, the whole Universe of Luxury could do nothing else; in every single morsel they had sorts, Variety, all choyce; as if that *Desert* had been *Paradise*, that *Wildernesse* the *Garden of the Lord*: Yet so coy is *Idlenesse*, so apt to nauseate, that they abhor the constancy of being pleas'd. And though they were not sated neither, *a* *he that gather'd much had nothing over*, onely to his eating. God as well providing for their *Health* and *Vertue*, as *Necessity*, and dieting their *Temperance* as he did their *Hunger*: Yet their very *liking* does grow loathsome to them. When their Bodies were thus excellently well provided for, having no imployment, nothing to take up their Minds and Entertain their *Souls*, they require *meat for their Souls*, meat not to serve the uses of their bodies, but to feed their fancies, their extravagant minds. Thus *Idlenesse* requires to be dieted. And all this but to pamper and feed high mens inclinations, so
- D** to make *Temptations irresistible*, and by consequence *Vice necessary*.

It were easie to recount more of those wayes by which the Devil does make use of mens want of *Imployment* to debauch their lives, and ruine all the hopes of *Vertue* in them. *S. Jude* findes more of its effects at *Sodomie*: \* *They gave themselves over to Fornication, and went after other flesh, and are set forth for an Example, suffering the vengeance of Eternal fire.* Indeed these are most certain consequents of not being imployed: *Querithr Egyptians* — is too known an instance: and *great holy David* is another. But its dire influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfil the guilt of *Sodomie*, and made *Heaven* furnish *Hell* for it, and God himself turn Executioner of fire and brimstone to revenge it; this

Ser. XIII.

a Exod. 16. 18.

b Pl. 78. 19.

25.

c Wild. 16.

20. 21.

d Exod. 16. 18.

e Pl. 77. v. 18.

f Jer. 7.

g 2 Sam. 11. 1.

25.

## Ser. XIII.

a Ephes. 6. 16.

b Job 1. 11.

c Mat. 4. 3.

d Luk. 18. 8.

this shall serve to prove it is one of the Devil's Master-pieces. A

3. Next succeed his *fiery darts*, as S. Paul calls them, namely, *Persecutions*, or *Calamities* of any kind: Which he manageth either by inflicting pressures; and he was so confident of the force of these, that he did tell God he would make *b Job curse him to his face* with them: Or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he tryed our Saviour, to find out whether he were the *c Son of God* or no, believing none but he that was so would be able to resist it. B

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy: Whether it solicite by inflicting punishment (as on the mother and her Children, *2 Maccab. 7.*) or by offering to withdraw it, if they will submit to their unlawful terms (and so they tried her youngest Son there, *vers. 24.*) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance; (so they dealt with *Eleazar*, *Chap. 6. 21.* whom they would have had to bring flesh of his own provision, such as he might use without offence, and so onely seem to eat forbidden meat.) Each of which is as great a trial also, and to stand against them reckon'd up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb. 11. 37. They were stoned, sawn asunder, were tempted.* C

Now to fetch an instance of the sad successe of these, I shall not need to go so far as to those Persecutions of *Antiochus*, nor those of the *primitive times of Christianity*; when they had no other choices but these, to deliver up their *Bibles* or their *Lives*; either to *sacrifice to Idols*, or at least procure a *Ticket* which should certifie that they had done it, or to be themselves an *Holocaust*, and give those *Idols* a *Burnt-offering* with their *martyr-flames*. Which made the *Traditores*, *Lapsi*, the *Thurificati* and the *Libellatici* to be so numerous. Through Gods blessed mercie there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of Man* or *Satan's* self should come to try us at those rates, 'twere a great doubt whether the one or other would *find Faith upon the Earth*; whether they would sacrifice a *life* to our Religion, who are not content to sacrifice a little *interest* or *pleasure* D E



- A pleasure to it; whether they are likely to *resist unto blood fighting against sin*, who will not resist to *tears nor sober resolutions*. Alas! what Religion should we be of, if God should raise a *Dioclesian*, come to tempt us with the *fiery trial*? *Martyrs* as we are to nothing but our *Passions* and our *lusts*! Nor shall I produce more known and near experiences, when, by reason of such *storms* of Persecution, men made *shipwreck*, if not of *their Faith*, yet of good Conscience. When by order or permissions of Providence they were brought to such a streight, that either
- B they must let go their *possessions* or their *honesty*, acting against Principles, and Conscience of Duty; I shall not remember, how, when God did shake his angry hand thus over them, they fled to the Devils kindness, and made *Hell* their refuge, to save them from their *Fathers rod*: how they grew so *Atheistical*, as to believe a Perjury or other crime greater security, that would preserve their selves and their condition better than all God had promis'd; were such *Infidels*, that they did rather trust their being here to the commission of a sin, than to the Providence and the Engagements of the Almighty. For indeed what need I instance
- C in these greater cases, where the trial was so sharp, as not to offer any easier choice than this, either to part with *Conscience* or with *all they had*? God knows, we find lesse Interests will do: The Devil by no more than this, driving the *Gadarens swine* into the Sea, was able to drive *Christ* out of their Coasts. You have the story *Mat. 8.* from the 28. *vers.* A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far shew forth his power, that in probability the whole
- D Countrey would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them out, to suffer them to go into an herd of Swine there feeding; hoping by destroying them to incense the owners against *Christ*: And, to try them, he permitted this. The possessed Swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the
- E Countrey of them; and that their astonishment at so great a miracle would possess them all with Reverence and belief of him; and that they would therefore seize and possess him also, and not let the mercy go: But, on the contrary, the whole City and Countrey came out to meet *Jesus*, and in consideration of

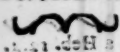
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the

Ser. XIII.

2 Heb. 12.4.

Ser. XIII.



a Mat. 4. 8. 9.

b Eph. 5. 5.

c Rev. 9. 11.

the loss of their swine, desire him to depart out of their Coast. **A**  
 Lo here an equal Enemy to Christ and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Interest, Rather no Christianity than lose an Earthly satisfaction by it: *Rather have the Swine than Christ himself.*

4. But if he chance to fail in this Assault (as by our Saviour he was beaten off) he hath yet a reserve in which he places his last, strongest confidence; with which he ventured to charge Christ, when it is probable he knew he was the Son of God. **B**

*He takes him up into an high mountain, and shews him all the Kingdoms of the Earth in the twinkling of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a prospect not to make impression on the appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but doe, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee, if thou wilt fall down and worship me.* 'Tis said indeed, the **b** Covetous man is an Idolater: And here we see the God he does do homage to, and worship. **C**

The Devil does require, that those whom he gives wealth to (now 'tis he that gives it to the Covetous, to all indeed that get it with injustice or with greediness;) he requires, I say, that these should pay all their Religion to Himself: And the Ambitions, in however high a place he sets them, must fall down to him. And truly these two dispositions can give worship to no other God but such an one as is **c** Abaddon, the Destroyer of Mankind. For all the great Commotions of the World, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions, with those armies of iniquities that attend them, and that wage their designs, which are upheld by legions of villanies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men that are unsatisfied with their condition, and desire a change, and care not how they compass it: They can charge through seas of Blood and Sin, over the face of men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckens their ambitious and their covetous desires. Would you see what one of these will venture at? When Christ our Saviour was to be betrayed, when a Person of the Godhead was to be delivered up and Crucified, the Devil had no passion to imploy on that design so fit as the desire of getting money; **D**  
 and **E**

A and when that desire was once entertain'd, we see he enters a *really in person*, and *possesses* such a Soul; and when he is there, he designs no farther but to warm and stir that passion: 'Tis sufficient fruit of his possession, he hath done enough in such an heart wherein he dwells, if he but keep alive that desire of Money: For he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ*. And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Saviour, yet he knew it vanquish him himself when he was an *Angel*. What height is there which *Ambition* will not flie at, since it made this spirit aim at an equality with the *Most High*? Heaven it self was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with Devils, 'tis no wonder if it people Earth with *Miseries* and *Vices*.

5. The remaining Trial with which Satan did assault our Saviour, when he tempted him with *Scripture* and *God's Promises*, and sought to ruine him with his *own priviledges*: with that also

C 6. His being a *lying spirit in the mouth of all the Prophets*; by which long ago he did destroy an *Ahab*, in the *1 Kings* 22. 22. But since by sad experience we know, he ruined the *best King*, purest *Church*, and most flourishing *State*; by the same Stratagem. But these, with those other which *S. Paul* does call his *4 miles*, I must omit; sufficient hath been said already to inforce the necessity of *resisting*, which is the *Duty*, and the next considerable.

*Resist the Devil*: That is, do not you consent to his  
D Temptations: for there is no more required of us, but this onely, not to be willing to be *taken and led captive by him*. For let him *suggest, incite, assault and storm* us, no impression can be made upon us till we yield, and till we *give consent* no hurt is done. It is not here as in our other wars: In those no resolution can secure the Victory, but notwithstanding all resistance possible, we may be vanquish't; yea, sometime men are overprest and die with Conquering, and the Victor onely gains a Monument, is but buried in the heaps of his slain Trophies. But in these wars with the Devil, whosoever is *unwilling to be vanquish't, never can be*: For he must first *give consent* to it, and *will* the ruine; for men do not sin against their *wills*. Onely here we must distinguish betwixt *Will* and thin *Velleity* and *Waulding*. For let no man think when he commits deliberate iniquity

Ser. XIII.

a Joh. 13:2, 27.

b Isa. 14:14.

c Mat. 4:4.

d Eph. 6:11.

e 2 Tim. 2:26.



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with averfeneffe and reluctance of mind; allows not what he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will; that in this case he is not willing, but here the *spirit is willing, but the flesh is weak*, and yields through meer infirmity: For, on the contrary, the Devil finds the Flesh so strong in this case, that with it alone he does assault the mind; and breaks through its reluctancies and averfations, bears down all its resolutions; triumphs over all that does pretend to God or Vertue in him. Where 'tis thus, let no man flatter or perswade himself he *does what he would not*, when it is plain he does *impetuously will the doing it*. Let him not think that he *allows not*, but *hates* that which he does; when it is certain, in that moment that he does commit, not to allow that which he does *resolve and pitch upon and chuse*; to *hate* what with *complacency he acts*; or to do that *unwillingly* which he is wrought on by his *own Concupiscence* to do, and by his *inward incitations*, by the mutiny of his *own affections* which the Devil raises, and when it is the meer height and *prevailency of his appetite* that does make him do it (as it must be where there is reluctance before he do it, his desires and affections there are evidently too strong for him) or at last, to *hate the doing* that which 'tis his too much love to that makes him *do*, are all impossibilities; the same things as to *will against the will, desire against appetite*. But do but keep thy self sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnisht us with his own compleat Armour for no farther uses of a War, but to encourage us to stand. <sup>a</sup> Take unto you the whole Armour of God, that ye may be able to stand against the wiles of the Devil: And again, Put ye on the whole Armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. There is no need to do more than this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easie for me to prescribe you how to fortifie against those Engines of the Devils battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through want of *Employment* to find out honest occasions not to be idle (and sure it is the most unhappy thing in the world, for any man to be necessitated to be vicious by his having nothing else to do, and because, while the world accounts it a *Pedantick* thing

to

<sup>a</sup> Eph. 6. 11.

13.

- A to be brought up by Rules and under discipline, he cannot learn how to imploy himself to his advantage) to passe by these, I say, the universal strength against this Enemy is Faith. \* *Your adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist stedfast in the Faith.* And that not onely as it frustrates all that he attempts by means of *Infidelity*, but it also *quenches all his fiery darts*; whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with: For the man whose Faith does give him *evidence* and *eye-sight* of those blessed Promises *eye hath not seen*, and gives a *substance*, presents *solid being* to his *after-hopes*, and whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend*; what is there that can tempt or fright him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, the *Kingdoms of the Earth* must out-vie *Gods Kingdom*, and their *Glories* out-shine his *Glory*, and the *twinkling of an eye* seem longer than *Eternity*: For nothing lesse than these will
- C serve his turn; all these are in his expectations. Or what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easie to demonstrate that a Faith and Expectation of the things *on Earth*, built upon weaker grounds than any man may have for his belief of things *above*, hath charg'd much greater hazards, to overcome more difficulties than the Devil does assault us with.
- D For sure none is so *Sceptical*, but he will grant that we have firmer grounds to think there is another World in Heaven, than *Columbus* (if he were the first Discoverer) had to think there was *another Earth*; and that there are far richer hopes laid up there in that other World, for those that do deny themselves the sinful profits and the jollities of this; and force them from their inclinations, than those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but onely to take seisin of the Land (if any such there were) for
- E others covetous Cruelty; could get little else but onely richer Graves, and to lie buried in their *yellow Earth*. Nor are we assaulted in our voyage with such hazards, as they knew they must encounter with; the *path of Vertue* and the *way to Heaven* is not so beset with difficulties as theirs was; when

San. KIII.

1 Pet. 5. 9.

Eph. 6. 16.

Heb. 11. 1.

d. vrb. 11. 1.  
Heb. 11. 1.

1. 2. 11. 1.

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when they must cut it out themselves through an unknown new World of Ocean, where they could see nothing else but swelling gaping Death, from an Abyſſe of which they were but weakly guarded, and removed few inches onely. And as if the dangerousſt ſhipwrecks were on ſhore, they found a Land more ſavage and more monſtrous than that Sea. Yet all this they vanquiſht for ſuch ſlender hopes, and upon ſo uncertain a belief. A weak Faith therefore can do mighty works; greater than any that we ſtand in need of to encounter with our Enemy: It can remove theſe mountains too; the golden ones that Covetouſneſſe and Ambition do caſt up: Yea more, it can remove the Devil alſo, for if you reſiſt him ſtedfaſt in the Faith, he flies; which is the happy iſſue, and my laſt part.

*Reſiſt the Devil; and he will Flie from you.* And yet it cannot be denied but that ſometimes when the meſſenger of Satan comes to buſſes, though S. Paul reſiſt him with the ſtrength of Prayer (which when Moſes managed he was able to prevail on God himſelf, and the Lord articted with him, that he might be *let alone*) yet he could not beat off this aſſailant, 2 Cor. 12. 7, 8, 9. When God, either for prevention, as 'twas there, v. 7. or for exerciſing or illuſtrating of Graces, or ſome other of his bleſſed ends, gives a man up to the aſſaults of Satan, he is often pleaſed to continue the temptation long; but in that caſe he does never fail to ſend aſſiſtances and aids enough againſt it. *My grace is ſufficient for thee*, ſaith he to S. Paul there. And when he will have us tempted for his uſes (if we be not failing to our ſelves) he does prevent our being overcome; ſo that there is no danger in thoſe Trials from their ſtay. But yet it muſt not be denied but that the Devil does prevail ſometimes by importunacy, and by continuance of Temptation; ſo that *Reſiſtance* is not alwayes a *Repulſe*, at leaſt not ſuch an one as to make him draw off and flie. It is not ſtrange to find him ſiding with a *natural Inclination*, with the *bent of Conſtitution*, ſtill preſenting Objects, laying Opportunities, throwing in Examples, and all ſorts of Invitation, alwayes preſſing ſo, that when a man hath ſtruggled long he does grow weary of the ſervice, not enduring to be thus upon his guard perpetually, watching a weak heart which ſtrong inclinations, buſie Devils do lay ſiege to; and ſo growing ſlack and careleſſe, he is preſently ſurpriſed: Or elſe, deſpairing that he ſhall be alwayes able to hold out, lays hold upon a tempting opportunity, and yields; by the moſt unreaſonable and baſeſt cowardiſe that can

a Deut. 9. 14.

A

B

C

D

E



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- A can be, yields, for fear of yielding; lest he should not hold out, he will not, but gives up; and puts himself into that very Mischief which he would avoid, meerly for fear of coming into it. For which fear there is no reason neither: For 'tis not here as in our other Sieges, where, if it be close, continuance must reduce men to necessity of yielding, Strengths and Amunitions will decay, Provisions fail, and, if the Enemy cannot, their own Hunger will break through their Walls, and make avenues for Conquest, time alone will take them; but in these
- B Spiritual Sieges, one Repulse inables for another; and the more we have resisted, the Temptation is not onely so much flatter, and more weak and baffled, but the inward Man is stronger: Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For
- a God giveth more grace, saith S. James: And, b they shall have abundance, saith our Saviour. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: And although
- C the man refuse himself the satisfaction of the sin, the Devil sees he hath a mind to it, his refusals are but faint, not hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the objects, or at best he does not fortifie against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

- But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns Men are in earnest, watch to avoid all opportunities and occasions, and prepare, and fortifie, and arm against him, there he will not stay to be the triumph of their Vertue. We may know this by his Agents, those that work under the Devil, whom he hath instructed in the mysteries of waging his Temptations. Where they are not like to speed (and as to this they have discerning spirits) they avoid, and hate, and come not near, but study spite and mischief onely there. The intemperate men are most uneasie with a person whom
- E they are not able to engage in the debauch; the rudeness and brutality of their excesses are not so offensive to the sober man, as his staid Vertue is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows Riot, than they do the shame and the reproach that

a Jam. 4.6.  
b Mat. 25.29.

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that such a man's strict Conversation casts on them, which does in earnest make them look more foul and nasty to themselves. In fine, every Sinner shuns the Company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: And as they that are beaten have their own fears also for their Enemies, which are sure to charge close, put to flight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: So he did from *Christ*, 4. *Mat. vers. 11.* and so the Text assures, *If you resist him, he will flee from you.*

And now, although we all did once renounce the Devil and his works, were listed Souldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to our selves and oaths, or otherwise; nor is there more required of us but resolution and fidelity, onely not to be consenting to our Enemies Conquest of us, not to will Captivity and Servitude: Yet as if, in meer defiance of our Vows and Interests, we not onely will'd the ruine, but would fight for it, we may find, instead of this resisting of the Devil, most men do <sup>a</sup> resist the Holy Ghost; quench not the <sup>b</sup> fiery darts of Satan, but the <sup>c</sup> Spirit and his flames, by which he would enkindle love of God and Vertue in them. If he take advantage of some warm occasion to inflame their courage against former follies, heat them into resolutions of a change; as soon as that occasion goes off, they put out those flames, and choak these heats untill they die. If he come in his soft whispers, speak close to the heart, suggest, and call them to those joyes of which himself is earnest; to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, sounds to which they give no more regard, than to things of the same extravagance with the *Musick of the Spheres*. Nay, if he come with his more active methods, as the *Angels* came to *Lot*, send mercy to allure and <sup>d</sup> take them by the hand, as they did, to invite and lead them out of *Sodom*; if that will not, *Judgments* then to thrust them out, as they did also, come with fire and brimstone to affright them; they not onely like the men of *Sodom*, do attempt a <sup>e</sup> violence and Rape upon those very *Angels*, but they really debauch the mercies, and profane the *Judgments*, having blinded their own Eyes, that they

<sup>a</sup> Acts 7. 51.  
<sup>b</sup> Eph. 6. 16.  
<sup>c</sup> 1 Thess. 5.  
19.

<sup>d</sup> Gen. 19. 16.

<sup>e</sup> Vers. 4. 9.

A they might see no *hand of God in either*: using thus unkindly all his blessed methods of reclaiming them, till they have *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forc'd away, the *evil spirit* takes his place, 1 Sam. 16. 14. As if they knew not that to those who *close their eyes* and *stop their ears* against the *Holy Spirit's* motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber*, that they should not see nor hear; and that for this dire reason, *that they may not be converted,*

B *nor be saved.* 6 Five times he affirms it in the Scripture. Yea, once more in words of a sad Emphasis, 2 Thess. 2. 12, 13. He sends them strong delusions that they may believe a lie, that they all may be damn'd who believe not the truth, but have pleasure in unrighteousness: And that, because they received not the love of the truth, that they might be saved. Blessed God! Is it so easie for such sinners to believe and be converted, that thy self shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become

C of those for whom God does contrive that they shall not escape? when instead of those bowells that did make him swear he would not have the sinner die, but would have him return and live, he puts on so much indignation at such sinners, as to take an order they shall not repent, and take an order that they shall be damn'd.

And yet all this is onely to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve him* so, that they repell and drive him quite away; and so by consequence onely make way for the Devil: Whereas there are others that *directly call him*, force him to them, *ravish* and *invade* occasions to serve him. Some there are that *study* how to *disbelieve*, and with great labour and contrivance *work out arguments* and *motives* to persuade themselves to *Atheisme*: Others *practise*, *discipline*, and *exercise* themselves to be engag'd in *Vice*. Some *dresse* so as to lay *batts*, *snare*s, to *entrap Temptation*, that they may be sure it may not passe them: Others *feed high* to *invite* and *entertain the Tempter*, do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to resist.

E Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles*: for when he would engage them to a sin to which

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a Eph. 4. 30.

b Isa. 6. 9.

Mat. 13. 14,

15.

Joh. 12. 40.

Acts 27. 26.

Rom. 11. 8.

c Ezek. 33. 11.



Ser. XIII.

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a Eph. 6.12.

b 2 Cor. 10.4,  
5.

c Acts 26.18.

he sees they have great *inclinations*, with some *fears*, he is fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be sorry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of *after-Penitence*; he is sure to prosper still in his attempts upon the same condition: For Repentance will wash out another sin, if he commit it; and so on. And it is evident that by this very train he does draw most men on through the whole course of sin and life: For never do they till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces*, then they are to set upon *resisting of the Devil*: And when they are grown so weak that their whole Soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does besiege the *avenues of breath*, the *ports of life*, and *sally at it*, and *assault it*, once, again, and a third, *many times*, and yet with all the fury of its might cannot break through, nor beat off that little clor of spittle; when it is thus, yet then are they to *wrestle with*, and *Conquer Principalities and Powers*, *all the Rulers of the utter darknesse*, *pull down the strong holds of sin within*, *cast down imaginations*, and every high thing that did exalt it self against the knowledge of God, and bring into captivity every thought to the obedience of Christ; and with those feeble hands that they are scarcely able to lift up in a short wish, or prayer, they must doe all this; *resist the Devil*, and take Heaven by force.

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *griev'd God's Spirit*, that he do resolve to leave us utterly; and before the Devil have so broke us to his yoke, that we become content and pleas'd to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so strong: For the Habits will be then *confirm'd*, *Vice grown Heroical*, and we wholly in the *power of Satan*, dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an Enemy that can vanquish none but those who consent to, and comply and confederate with him, those

A

B

C

D

E

A those that will be overcome : So that if we *resist*, he must be *Conquer'd*; and Temptation must be conquer'd too, for *he will flee*, and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *him* and *our selves* : And to <sup>d</sup> *him* that *overcometh thus* Christ will grant to sit with him on his Throne, as He also overcame, and sate down with his Father on his Throne.

To which, &c.

Ser. XIII.

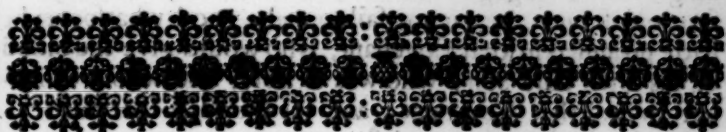
a Rev. 3. 21.

111X.12

A state that will be over-ruled by the  
be compared and found to be equal to the  
or will be, and then by comparison, the  
is and must be, and the state will be in the  
ation to the right of the state, and the  
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111X.12





## SERMON XIV.

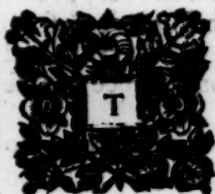
## WHITE-HALL.

*Last Wednesday in LENT. 1667.*

PHILIPP. III. 18.

*For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Crosse of Christ.*

A



Though many by the Crosse of Christ here understand any sort of Suffering for the sake of Christ or Religion (it being usual with the Scripture to entitle *Christ* to every evil that befalls a man for doing of his duty,) yet others looking on it properly as that on which *Christ* himself suffered, by the *Enemies of the Crosse* understand those that set themselves against the whole design and influence of *Christ's* Death upon it.

B

Now to name that in few words, the Crosse of Christ not onely is one of the greatest Props on which our Faith of the whole Gospel leans, which it establisheth the truth of as *Christ's* Blood shed upon it was the sanction of the Covenant on Gods part, who by that federal Rite of shedding

## Ser. XIV.

a Heb. 13. 20.  
& 10. 29.

b Gal. 6. 14.

c 1 Cor. 1. 18.

d Polyc. & Ignat.  
Ep. p. 23. Edit.  
Osserian. pro  
persequentibus  
& odientibus  
vos, & pro ini-  
micis crucis.

ding Blood engag'd himself; and we may certainly as-  
sure our selves, he cannot fail to make good whatsoever he  
hath promised in that Covenant, who would give the blood  
of his own only Son, who was so holy, and who washim-  
self to Seal that Covenant; and his Blood is therefore cal-  
led <sup>a</sup> the Blood of the Everlasting Covenant.

But besides this extrinſick influence of it, all the blessed  
Mercies also of the Gospel, are the Purchase of this Croſs,  
and all the main essential duties of the Gospel are not only  
Doctrines of the Croſſe, such as it directs and does inforce,  
but the Croſſe also hath an immediate efficacy in the work-  
ing of them in us: For S. Paul saith by the <sup>b</sup> Croſſe of Christ  
the World is Crucified to me and I unto the World. On it  
the Flesh is also crucified with the Affections and Lusts: And  
to say all that comprehensive Duty of the Gospel, self de-  
nyal; is but another word for taking up the Croſſe: And  
then as for the Mercies of the Gospel on the Croſſe the  
satisfaction for our sins was made, the Price of our Re-  
demption paid, and that effected: There was wrought  
our Reconciliation with our God; Lastly that was the con-  
sideration upon which Grace was bestowed whereby we  
are enabled to perform our duty: With good reason  
therefore S. Paul calls the Gospel <sup>c</sup> *λεγειν σωτηριαν*, the word or  
Doctrine of the Croſſe; so that the Enemies of the Croſſe of  
Christ are in a word the Enemies of Christianity, and so the  
bleſſed Polycarpe in his Epistle to these same <sup>d</sup> Philippians seems  
to understand it: And they that walk as Enemies to it,  
are such as do not onely hate the Duties of the Gospel,  
those especially which the Croſſe directly does inforce; but  
their courſe of life is order'd so as to break the very Frame  
and Power of Christianity, they set themselves against all  
that Christ came to do upon and by the Croſs, resist, and  
wage War with the Doctrines, and by consequence oppose  
the mercies of it.

The words being thus explain'd, I have no more to do  
but onely answer two Enquiries which they give occasion  
for.

The first is, What sort of men those are that walk as  
Enemies to the Croſſe, and wherein their hostility does ex-  
preſſe it self?

The second is, What the danger and the ſadneſſe is of  
that condition, that they should make S. Paul think it ne-  
ceſſary frequently to warn them of it, and to do it now  
with ſo much paſſion? For many walk, saith he, of whom  
I have told you often, and now tell you even weeping, &c.

First,

A First for the first. And here I shall not strive to give you in a perfect list of all that walk as Enemies to the Crosse, but shall take that which *S. Paul* hath made ready to my hands in the next words.

And first the Enemies which he brings up in the front, are the Sensualists, the *Men whose God is their Belly.*

Secondly, *they whose glory is in their shame.*

Thirdly, *who mind Earthly things,* to which as being their confederates, and neer allyes I shall add

B Fourthly, those that he reckons up in the *1 Cor. 1. the wise men of this world.*

First the *Sensualists.*

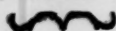
That Men who diligently mind the serving of their appetite in meats and drinks, that study and contrive its pleasures, and with industry have learnt, and practise arts of Luxury, and in those have set up their delights, that these should be accounted Enemies of the Crosse of Christ there is but too much reason. For their course of life is perfect opposition to that Crosse, and to the whole design of Christianity, and to the very being of all virtue. For since Virtue is but moderation and restraint of Appetites and Passions, and since sensuality indulges, and does raise and heat them: since the whole design of Christianity, is to mortifie the

C deeds of the Body, those our members upon earth, that Body of Sin and Death, and since Voluptuousness quickens, pampers and does make them vigorous, lastly, since the Doctrines and the Influences of the Crosse of Christ do aim at crucifying the flesh with its Affections and Lusts, and Luxuries do gorge and make them ramping, sure the enmity is too apparent to be prov'd.

D It is the business of Religion to instruct and frame men into reasonable Creatures: God himself chose to dye upon the Crosse that we might live like Men here, and then afterwards dye into Sons of God, and become equal to the Angels.

E He suffered on the Tree, that we might be renewed into that constitution which the Tree of Knowledge did disorder and debauch. Before Man ate of that, his lower Soul was in perfect subordination to his mind, and every motion of his appetite did attend the dictates of his reason, and obey them with that resignation and ready willingness which our outward faculties do execute the Wills commands with; then any thing, however grateful to the senses, was no otherwise desired than as it serv'd the regular and proper ends and

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and uses of his making; there was a rational harmony in all the tendencies of all his parts, and that directed, modulated by the rules and hand of God that made them: In fine, *then Grace was Nature, Vertue Constitution.*

Now to reduce us to this state as near as possible is the business of Religion (as it had been in some kind the attempt also of Philosophy.) But this it can in no degree effect, but as it does again establish the subordination of the sensual to the reasonable part within us: That is, till by denying satisfactions to the Appetite (which is now irregular and disorderly in its desires) we have taught it how to want them, and to be content without them, and by that means have subdu'd its inclinations; or by taking down the Body have abated of its powers and its provocations; and where it is stubborn, heady, and rebellious, there by cutting off provisions from the flesh, and by sharp methods vanquish'd and reduc't it into a condition of obedience; and (whenever that is also necessary) weakens so that insolent untam'd part of our selves, that we make it lye fainting, groveling at our feet (these are the Doctrines of the Cross, and this the method of its Discipline:) And withal by those rational and divine heavenly encouragements which above all Doctrines in the world our Christianity suggests and furnisheth with infinite advantage, have so fortified the mind that it resumes its principality, governs, and carries on the lower Soul in its obedience to Duty easily without resistance, as they say the higher Heaven moves the inferiour Orbs along with it although their proper tendencies are contrary: At leastwise if impressions from without or inbred inclinations stir, raise passions, and mutinies, yet the mind keeps so much power that they shall not beat it off, and force it from its prosecutions of good; nor shall, unlesse by a surprize, engage its consent in the pursuit of evil. This is that which Religion aims at, thus to make us men, teach us to live according to our nature, to put Reason in the Throne, and vindicate the spirit from the tyranny of its own vassal flesh.

But sensuality is most perfect opposition to this whole design; for it renverses that subordination without which there is no possibility of vertue as I shew'd you; and it puts that whether Lust or Passion in the Throne, which either constitution, conversation, or whatever accident, did give possession of our inclinations to: And makes the strangest prodigy of *Centaure* where the *Beast is uppermost and rides the man*; where the *beast is God* indeed; for the sensual

man



A man acknowledges no other *God* but his own *belly*, so *S. Paul* does character him here. And truly if we look on the attendances, and careful services he gives it, and how studiously and wholly he does consecrate himself to please it, one would think it most impossible he should have any other *God*; but if we number the *drink-offerings*, and *meat-offerings*, the whole *Hecatombs* he gives it, and whereas other Deities had onely some peculiar appropriate Creatures for their Sacrifices, how this votary rifles the Universe, goes through the whole latitude of beings for oblations, one would think he did out-number all the Heathen Legions in his *Gods*; and yet all this is onely for his *Belly*. Now he that deifies his Appetite, and that is so attent and so sollicitous in its service, he that sets up such an *Antigod* as this to *Christ*, appears a scornful insolent Enemy to *Him*, his *Crosse* and his *Religion*, neer the state of those men whom the Wise-man couples with the sensual, persons of an *impudent mind*, the very disposition of those Enemies of the *Crosse* of *Christ* whom *S. Paul* brings up in the *second* place,

*Those that glory in their shame.*

C Amongst the uses of the *Crosse* of *Christ*, one chiefly meant, was by the ignominy of that most accursed infamous punishment to represent the vilenesse of Iniquity; to which shame and confusion were so due, that there were to be Contumelies as well as Agonies in the Death that was to expiate it: And it seems not sufficient that *the Blood of God* be shed for it, but that *Blood* must be stain'd too with the *imputation of a Malefactor*: *Christ* was to suffer the insulting scorns and vilifyings of his Crucifiers, his Honour must be sacrific'd as well as his Life, *Barabbas* must be preferr'd even before that *Person of the Trinity* to whom sin was to be imputed, and who was to bear the just shame of it, such infinite debasement and contempt being a most essential ingredient in the wages of Iniquity, of which this *Crosse* of *Christ* was the expresse.

D And then how is it possible for men to wage a more profest hostility against the *Crosse* of *Christ*, than by endeavouring to put *Reputation* on the thing on which that *Cross* was set to throw *Disgrace*? by raising *Trophies* to themselves for that which raised a *Gibbet* to their Saviour? giving themselves a *value* for the thing which hath such infinite diminution in it, that it made the *Son of God* esteemed worse than *Barabbas*?

E These men are two successful Enemies of the *Crosse* that thus triumph over it, and when it was erected as an *Ensign* to display the vilenesse of iniquity, and to shame sin out of

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the lives of mankind, vindicate and rescue sin from that contempt, and throw the Crosse and shame upon Religion it self; while they exult in their commissions as in commendable things, and too truly verifying the Apostles aggravations against wilful sinners, *Crucifixe to themselves the Son of God afresh and put him to an open shame*, while they put scorns on that contempt he suffered: For the Agonies and Contumelies he endured on that account of sin must needs be most ridiculous to them who count Sin gay and Honourable: Thus they trample and insult upon his Passion, thus tread underfoot the Son of God even on his Crosse, and upon that footstool they exalt themselves by putting sin in countenance and credit with the Age. For it is plain it is so when men once can glory in it: For our actions raise a glorying in us onely in relation to the sentiments of others, that growing from a confidence of having praise and value for them in the world. So that they must assure themselves that most men or the most considerable will applaud their vices; otherwise they could not glory in them, but would be ashamed. And such a judgment we may safely passe upon an Age or Nation, where great Crimes not only have impunity but Reputation; and men glory in them. Had it been so in the Heathen World when Christ and his Crosse first appeared there, Christianity had wanted one of its convincing pleas. *Tertullian* in his Apology for our Religion to them that blasted it with all imaginable imputations of impiety discourses thus:

*Tertul. Apolog.  
c. 1.*

*Omne malum aut timore aut pudore Natura persudit:* Nature hath dash't every vice with fear or shame; all Malefactors labour to lye hid, and if they are laid hold upon they tremble, and deny when they are accus'd, hardly confesse it to the Rack; and when they are found guilty they bewail, upbraid themselves, and aggravate confessions of their Crimes. *Christianus verò quid simile?* but what does the Christian like this? None of us is ashamed of his Religion, or repents, except it be because he was not sooner of it: If he be branded for it he rejoyceth, if you accuse him of it he does own it, triumphs in it; if he be condemned for it he calls his Execution his Martyrdom, his sufferings his Crown. *Quid hoc mali est quod naturalia mali non habet?* Now what strange kind of impiety is this that hath none of the natural affections of it? not the shame nor fear, tergiversations or repentance, or deplorings of it? *Quid hoc mali est cujus reus gaudet, cujus accusatio votum est, & pœna felicitas?* What a kind of evil's this, which he that

is

A is found guilty of is glad? to be accus'd of it is his ambition? to suffer for it is his happinesse?

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Alas the world hath taught vice now adayes to use this plea with a much greater confidence, and he that would apply this argument to our experiences might plead thus for the Religion of sin. For now they are but pitteous pusill sinners who feel those things which in *Tertullians* dayes were natural and essential to sin, *to blush*, and *be ashamed*, and *have regrets*. Men do not onely own it as those primitive persons did their Christianity, but they out-vie the Martyrs

B heats; for they accuse themselves, and boast of their performances in villany, yea falsify, belye themselves in sin, and usurpe Vice, steal the glorious Reputation of exceeding sinfulness, as if the impiety were meritorious.

And truly as that Christian Confidence and Magnanimity brought in the world as Profelytes to the Crosse, so this other confidence brings Sholes of Votaries to Vice: For when once there is no need to be ashamed of it, there are but very few but will venture to commit it. And indeed this sort of men do manage their hostility so dexterously, as

C to use those very weapons Christianity was successful with, against it self. 'Twas by a *discipline of shame* (for that was the great strength of the *Church Censures*) that our Religion did at first prevail almost to the exterminating Vice out of the World: The temporal Sword was never so victorious as this *weapon of our spiritual Warfare* was, which yet in those times drew no blood, unless it were into the face, *in blushes*.

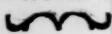
But since men have found or made pretexts to glory in iniquity, and several Crimes are become honourable; Vertues are drest up as mean, poor spirited, sneaking qualities; some look *melancholick*, *sad*, are *hypochondriacke*, some *pedantick*, some *unmanly*, some *irrational*, and worse; so that men are now ashamed of Duty, 'tis a disparagement to own the doing it: Thus they have as it were *excommunicated Religion*. It is accounted a contemptible, or at best foolish thing, which is the very sentence of the third sort of Enemies the *Wise men of this World*, those *in wisdom*, *that mind earthly things* (the fourth sort) in which all their wisdom lies. Which two last sorts of Enemies I shall attaque together.

E The Crosse of Christ amongst its other ends was set to be an instrument whereby the World is to be Crucified to us, and we unto the World; to be the means whereby we are enabled to prevail upon and overcome our worldly lusts and inclinations; and to sleight, yea and detest all the temptations

a Gal. 6.14.



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a Mat. 16. 24.

tions of its Wealth, Delights, and Heights, when they attempt to draw us into sin or take us off from Duty. Now to this it works by these three steps.

First, shewing us *the Authour and the finisher of our Faith* nailed himself to that Crosse; his joynts rackt on it, his whole Body stript, and nothing else but Vinegar and bitter potions allow'd his thirst; and thus convincing us that *if we will be his Disciples we must take up his Crosse and follow him*, at leastwise we must have preparednesse of mind to take it up when ever it is fixt to Duty; to renounce all profits, honours, and delights of this World that are not consistent with our Christian profession: This is the Doctrine of the Crosse of Christ; it being otherwise impossible to be Disciples of a Crucifyed Master. And when this great *Captain of our Salvation* was himself *consecrated by his sufferings*, and had for his Standard his own Body lifted up upon the Crosse, we that are lifted under him, and with that very badge the Crosse too, *crucis Consecranci*, Votaries and fellow Souldiers of that Order, if we shall avoyd our duty when it is attended with a Crosse, or straitned any wayes, and the provisions of this World are cut off from it, and betake our selves rather to the contents of Earth; we do not only shamefully fly from our Colours; fugitives, and cowards, Poltrons in the Spiritual warfare; but are renegadoes, false and traytours to our selves too, such as basely ran away not onely from our Officer, but from Salvation, which he is the Captain of; and which we cannot possibly attain, except we be resolv'd to follow him, and charge through whatsoever disadvantages attend Religion, vanquishing all those temptations with which the World assaults us in our course of Duty. Thus the Crosse of Christ first shews us the *necessity* we have to renounce and *Crucifie the World*.

But to encourage and enable us to do so, it does also shew us

Secondly, the *certainty of a good issue* in the doing it, assures us, that those, who deny themselves forbidden satisfactions here, that will be vertuous maugre all the baits and threats of Earth, will embrace duty when it is laden with a Crosse, although so heavy as to crush out life, and kill the body; assures us that those lose not, but exchange their lives, shall save their Souls, and that there is another World wherein their losses shall be made up to them, and repaired with all advantage. To the truth of this the Crosse of Christ is a most pregnant and infallible testimony. For as by multitudes



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A titudes of Miracles Christ sought to satisfie the world that he was sent from God to promise all this ; and justified his Power to perform it by experiment, raising some up from the dead ; so when they said he did his Miracles by *Beelzebub* , he justified it further with his Life ; affirming that he was the Son of God ( now 'tis impossible but he must know whether he were or no ) and consequently sent and able to do all he promised , and resolv'd to do it also for our more assurance in himself ; that he would raise himself up from the dead within three dayes ; and saying this when he was sure he should be Crucified for saying so , and sure that if he did not do according to his words , he must within three dayes appear a meer Impostor to the world, and his Religion never be receiv'd.

B Now 'tis impossible for him that must needs know whether all this were true or no to give a greater testimony to it than his Life. For this that Blood and Water that flowed from his wounded side upon the Crosse , which did assure his Death , is justly said to bear witness to his being the Son of God , and consequently to the truth of all this , equal to the testimony of the Spirit ( whether that which the Spirit gave when he came from Heaven down upon him in his Baptisme , or the testimony which he gave by Miracle ; )  
C for *there are three that bear witness upon Earth ; the Spirit , the Water and the Blood* : Thus by his Death Christ did bring Life and Immortality to light ; his choosing to lay down his own life for asserting of the truth of all this , was as great an argument to prove it as his raising others from the dead : and *Lazarus's* empty Monument, and walking grave-cloathes were not better evidence than this *Crosse of Christ*.

D 3. Once more, this Crosse not onely proves the certainty of a future state , but does demonstrate the advantage of it ; and assures us that it is infinitely much more eligible to have our portion in the life to come than in this life : That to part with every thing that is desirable in this World rather than to fail of those joyes that are laid up in the other, that to be poor here or to be a spoyl , to renounce or to disperse my wealth, that so I may lay up treasures for my self in Heaven, and may be rich to God ; never to taste any one of these puddle transient delights , rather than to be put from that right hand where there are pleasures for ever more ; to be thrown down from every height on Earth , if so I may ascend those everlasting Hills , and mount Sion that is above ; that this is beyond all proportion the wisest course it does demonstrate ; since it shews us him who is the Son of  
E God,

1 Joh. 5. 8.

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a Heb. 12. 2.

b 2 Cor. 4. 17.

c 1 Cor. 1. 18,  
19, 21, 23.

God, who did create all these advantages of Earth, and prepare those in Heaven, and does therefore know them both: Who also is the *Wisdom of the Father*, and does therefore know to value them, yet <sup>a</sup> *for the joyes that were set before him choosing to endure the Crosse and despising the shame.* On that Beam he weigh'd them, and by that his choice declar'd the Poms of this World far too light for that <sup>b</sup> *exceeding and eternal weight of Glory*; that the whole Earth was but as the dust upon the Ballance and despis'd it; and to make us do so, is both the Design and direct influence of the Crosse of Christ.

But as at first the *Wise men of this World* did count the <sup>c</sup> *Preaching of the Crosse meer folly*, to give up themselves to the belief and the obedience of a man that was most infamously Crucified, and for the sake of such an one to renounce all the satisfactions, suffer all the dire things of this Life, and in lieu of all this onely expect some after Blessednesses and Salvations from a man that they thought could not save himself, seemed to them most ridiculous: So truly it does still appear so to the carnal reasonings of that sort of men, who have the same objections to the Crosse of Christ, as it would crucify the World to them, and them to it; as it would strip them of all present rich contents, and give them certain evils, with some promises of after good things, which they have no taste for, nor assurance of.

Now this being in their account folly, then the contrary to this they must think wisdom; as it is indeed *the Wisdom of this World*; which Wisdom since it does design no further than this World, and hath no higher ends than Earth and its Felicities, it must needs put men upon minding the acquit and the enjoyment of these Earthly things, for that is onely to pursue and to achieve their ends, to catch at and lay hold on their felicity; and accordingly we see it does immerse them wholly in those cares. So that it is no wonder if their God and Religion can get no attendance from them, it being most impossible they should, when Mammon hath engaged them in the superstitious services of Idolatry; and when they sacrifice their whole selves to pleasure and make their bodies the burnt offerings of their Lusts, and when Ambition, even while it makes them stretch and climb and mount, causes them also to fall low, prostrate, make their temper, nature stoop, lye down to every humour, and to every vice they think themselves concern'd to court and please.

And though a man would think these so great boundlesse cares are very vain and foolish upon several accounts; for  
com.

A common sense as well as Scripture does assure us that *this life* and the Contents of it do *not consist in the abundance of the things that we possess*; that it is all one whether my draught come out of a small Bottle or an Hoghead; the one of these indeed may serve excessive and sickness better, but the other serves my appetite as well; the one may drown my Vertue, but the other quenches thirst alike. And every dayes experience also does convince us, that the least crosse accident, pain or affliction on our persons or some other that is seated neer our hearts, or the least vexation or crosse passion will so sowre all these advantages, that we cannot possibly enjoy them while we have them; sickness makes the richest plenty onely a more nauseous trouble, a more costly loathing; then the poorest Soul that is in health is that great rich mans envy.

And ther's no man also but does see so far into futurity as to satisfie himself that he shall dye, and then the shadow of death will cloud and put out all these glories. And universal reason also does tell every man that to deny himself or want his present satisfactions of this helpless dying kind, and suffer present evils, is in prudence to be chosen for avoiding of a future evil or attchieving of a good to come which do transcend those other infinitely, and to all Eternity continue. Sure as no man pities the poor Infant in the Womb because he lyes imbrued in Blood, hath no inheritance there at all, is fetter'd, coffin'd as it were in that dark cell; if he be to be born to an Estate, to live a full age here in gaiety of mind, and health of body, in Reputation, and all plenty of delights, we never are concern'd or troubled at his other nine months dungeon. So if this life be to the next as the Womb is to this; and if our hopes be no more on the Earth than in the Belly; and we have no inheritance or abiding place here, as we had not there; although the waters of affliction, and to be in our blood should be as naturall to us as to the Child, yet if we thus presse forward to the other birth, to be delivered into immortality of joyes, this state were not to be lamented, but endeavoured for with all our powers. Lastly, the same reason does assure us, that if those futurities (which are most certain) were but onely possible, yet to part with every thing, and suffer any thing here to prevent miscarriage in relation to those two Eternities is certainly the safest course, and then by consequence the wisest. And this does appear a truth to all men when they go to dye: And if it be the truth then, 'tis always so.

SE XIX.

a Luk. 12. 15.

Yet



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Yet notwithstanding all this, he that minds these earthly things, whose heart is set upon them, whose desires the World serves, provides to satisfy every imagination of delight: His heart is so intangled in affections to them, and in prejudices for them, and hath so imbib'd the impressions of them, that he hath no taste for any other, and by consequence no satisfying notions of them: And if he hath not then it is not possible that he should really and from his heart, out of conviction and inward sense value these beyond the earthly ones; and it is plain we see he does not; and if he do not, to deprive himself of all the sweet contentments of his life, and tear out his own bowells that yearn after them, and cling to them; and instead of those embrace a Crosse, and do this for things which he cannot value more, and counts uncertain, he must needs think a mad folly: Consequently to contrive and seize the present to the best most plentiful advantage is the wisest course; and therefore they that by whatever arts do thrive, advance themselves, live high and in delights, they are Wise men; because they do attain their ends, by means appropriate to those ends.

And now the enmity betwixt the Crosse of Christ and the wisdom of the World appears; first, their designs are most directly opposite; the crosse designs to rake us up from earth and from its satisfactions, which have also thorns and bryars in them, that *Earths Curse*, things that pierce and wound as fatally as the *Nayles and Thorns* and other cruelties of *Christ's Crosse*; and to lift us towards Heaven, to direct our hearts and our affections thither as our harbingers, to take possession for us of those joyes the Crosse did purchase for us, but no crosse can ever trouble. But the Wisdom of this World designs to lay out all its cares and its contrivances within this World, minds nothing else but earthly things, and does not lift an eye or thought to any other.

Secondly, their *Principles* wage war: For earthly good things being the design, the main end of this worldly wisdom, consequently that does justify all courtes without which men cannot gain those ends, by which they do, though they be never so unlawful by the Rules of that which we call Vertue and Religion; it does justify, I say, all such as prudent. But the Principles of the Doctrines of the Crosse of Christ are positive, that we must renounce all earthly satisfactions, when they cannot be enjoyed without transgressing Christs Commands, and embrace duty even when it executes it self upon us.

But Thirdly, there's no enmity so fatal to the Crosse of Christ



- A Christ as is the *practise* of those men who, minding Earthly things, and all their wisdom lying as to them; they therefore think themselves concern'd to represent the Doctrines of the Crosse, which does so contradict their wisdom, as meer madnesse, and the Crosse it self as the ensign of folly; And accordingly they do, treat it *en ridicul*; and make the proper Doctrines of it, the strict duties of Religion, matter for their jests, and bitter scoffs: They character religion as a worship that besits a God whose shape the Primitive persecutors painted Christ in, <sup>a</sup> *Deus Onochates*, as if Christianity were proper Homage onely to an <sup>b</sup> *Asses person*, as *Tertulian* words it; And the votaries transform'd by this their service and made like the God they worship, were what they were call'd then <sup>c</sup> *Asinarii* creatures only fit for burden, to bear, what they magnify, a Crosse and scorns. No persecutions are so mortall as those that Murder the reputation of a thing or person; not so much because when that is fallen once then they cannot hope to stand, as because those *murder after death, and poison memory, killing to immortality*. They were much more kind to Religion and more innocent that cloath'd the Christians in the *skins of Bears and Tygers*, that so they might be *worried into Martyrdom*; Then they that cloath their Christianity in a *fools Coat*, that so it may be *laught to death*, go out in ignominy and into contempt. If to sport with things of sacred and Eternal consequence were to be forgiven, yet to do it with the crosse of Christ: Thus to set that out as *foolishness* which is the greatest mystery the Divine wisdom hath contriv'd to make *mercy and truth meet together, righteousness and peace kiss each other*, to make sin be punisht, yet the sinner pardon'd: Thus to play and sin upon those dire expresse of Gods indignation against sin, are things of such a sad and dangerous concern, that S. Paul could not give a caution against them but with tears, *For many walke saith he, of whom I have told you often and now tell you even weeping, &c.* Which calls me to my last consideration.
- B
- C
- D
- E

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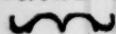
<sup>a</sup> *Tertul. Apol.*  
<sup>c</sup> 16.

<sup>b</sup> *Tertul. ad*  
*Nat. c. 11.*

<sup>c</sup> *Ibid.*

Indeed the crosse of Christ does represent Almighty God in so severe a shape, and gives the lineaments of so fierce displeasures against sin, as do exceed all comprehension. There was a passion in Christs Prayer to prevent his passion, when he deprecated it with strong cryes and tears, yea when his whole body wept tears as of blood to deprecate it; and yet he cryed more dreadfully when he did suffer it; The nayles that bor'd his hands, the spear that pierc't his heart and made out-letts for his blood and Spirits, did not wound him

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as, that sting of death and torments, sin did, which made out-lets for God to forsake him, and which drove away the Lord that was himself out of him. Neither did his God forsake him onely, but his most Almighty attributes were engag'd against him : Gods Holinesse and Justice were resolv'd to make Christ an example of the sad demerit of Iniquity, and his hatred of it : Demerit so great, as was valuable with the everlasting punishment of the World, sal'n Angels and sal'n Men ; for to that did it make them lyable. Now that God might appear to hate it at the rate of its deservings, it was very necessary that it should be punisht, if not by the execution of that sentence on Mankind as on the Devils, yet by something that might be proportionable to it, so to let us see the measures God abhors it by, to what degrees the Lord is just and holy by those torments, torments answerable to those attributes.

Now truly when we do reflect on this we cannot wonder if the Sinner be an enemy to the Crosse, and hate the prospect of it, which does give him such a perfect copy of his expectations, when our Saviours draught which he so trembled at shall be the *everlasting portion of his Cup* : For if God did so plague the *imputation* of Iniquity, how will he torment the *willful and impenitent commission* of it ?

But then when we consider those torments were the satisfaction for the sins of man, methinks the sinner should be otherwise affected to them : Christ by bearing the Cross gave God such satisfaction, as did move him in consideration thereof to dispence with that strict Law, which having broken we were forfeit to eternal death, and to publish an act of grace whereby he does admit all to pardon of sins past, and to a right to everlasting Life that will believe on him, forsake their sins and live true Christians. He there appears the *Lamb of God that taketh away the sins of the World*, for that he does as being a *Lamb slain*, then he was our *Sacrifice*, and that Crosse the *Altar*. And the humbled sinner that repents ( for, notwithstanding satisfaction, God will not accept a Sinner that goes on ; by all those Agonies his holynesse would not be justified, if when he had forsaken and tormented his own Son for taking sin upon him, he should yet receive into his favour and his Heaven, sinners that will not let go, but will retain their sins : but the penitent ) may plead this expiation : Lo here I poor Soul prostrate at the footstool of the Crosse lay hold upon the Altar, here's my Sacrifice on which my sins are to be charg'd, and not on me, although so foul I am, I cannot pour out tears sufficient to cleanse me

a Joh. 1. 36.

b Rev. 13. 8.

c Heb. 9. 26.

A me, yet behold Lord and see if there ever were any sorrow like the sorrow of thy Son wherewith thou didst afflict him for these sins of mine : And here is Blood also, his Blood to wash me in : and that Blood is within the Vaile too now, and that my offering taken from the Crosse up to thy Throne, thou hast accepted it, and canst not refuse it now my *Advocate* does plead it, and claims for me the advantage of the Crosse.

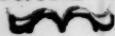
B Now that men should be Enemies to this, and when they are forfeit to eternal Ruine, hate that which is to redeem the forfeiture; that they should trample on the Crosse whereon their satisfactions were wrought; tread down the Altar which they have but to lay hold on and be safe; wage war with, beat off, and pursue a Lamb, that *Lamb of God* that comes to *take away their sins*; and make a spoyl and slaughter of their Sacrifice; hostilely spill upon the ground that Blood, that was appoynted for their Blood upon the Altar, for their *blood of sprinkling*, and was to appear in Heaven for them. It men resolve to be on *terms of Duell* with their God, and scorn that *Satisfaction* shall be made for them by any other way than by *desiance*; and although their God do make the satisfactions for them to himself, yet not endure it, but choose quarrel rather; this is so perverse and fatal an hostility as no tears are sufficient to bewail.

C But possibly men sleight these satisfactions because some terms are put upon them which they know not how to comport with; the merits of the Crosse must not be accounted to them but upon conditions which they are not able to perform; they are required to master all their wicked Customes, their untam'd appetites, and settled habits, to keep under their Concupiscence, to calm their inclinations and their passions : Now on such severe articles friendship with the Crosse they think is too hard bought.

D But therefore *Secondly*, that Crosse was the consideration upon which Grace is offer'd us, whereby we are enabled to perform all this; the *power to will* and *strength to do*, all necessary aids from Heaven are granted to us as Christ merited them for us by his Sufferings; and that E Blood he shed upon the Crosse it is the Fountain, 'tis the Ocean of all grace : And if temptations storm thee, lay hold on that Crosse, it is the Anchor of Salvation thou hast hold on; tell thy God although thou art not able to resist and stand, thou hast the price of strength, that which



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did purchase it was paid down for thee on the Crosse, and is at his right hand, he hath it; give me therefore grace for it, let me have the value of that Blood, the Blood of God in spiritual succours, which may make me able to resist thy Enemies, and do thy will. Now God will never be unjust to deny any man those aids that were so dearly purchast for him, and for which he hath receiv'd the price.

And then that men should be Enemies of the Crosse which is their Magazine of strength against their Enemies! As men that do resist the having grace, least it should change their inclinations! as men that will not be impowered against Vice, but will oppose the Aids of Heaven, fight against the succours that are given them, and destroy their own forces, least with them they should be able to encounter sin and overcome it! Thus wilfully to run against and charge their Anchor of Salvation; to poyson to themselves the Fountain the whole Ocean of their graces, is the state of them onely that do resolve and that had rather perish.

Once more, on that Crosse was wrought a reconciliation betwixt God and Man; and that upon such terms of honour to us Men, that God does seem to condescend as far in this his Treaty, as in coming down from Godhead into Flesh; there is Exinanition in his yieldings and compliance. He sent his Son to move us to be reconciled, as if he did acknowledge us the offended party; and as if he meant to give us satisfaction, in his Blood, he dyes upon the Crosse to effect that reconciliation. When our Saviour would magnify a love he thus expresses it, *a Greater love than this hath no man, that a man lay down his life for his friend*: But behold here is greater love, for *Christ commended his love to us in that when we were Enemies he dyed for us*, onely out of hopes to make us friends; *a Love strong as death* indeed, that brought him to the grave who could not dye. ΣΑΛΟΥΣ ὡς ἌΔΗΣ ὤλεος, affection violent as Hell, that brought God to ἌΔΗΣ, and made him descend to Hell: For so low he stoopt; thus he humbled himself to perswade us to be reconcil'd, and to prevail with us to be at peace with God.

And is a Reconciliation with the Lord so hateful to us, that we will be Enemies to the Crosse that works it? are we so assur'd of worsting God Almighty, that we will resist whatever makes towards a peace with him? are the sinners expectations so tempting? do we look for such advantage

a Joh. 15. 13.

b Rom. 5. 8, 10.

c Cant. 8. 6.

Ibid. 70.



**A** tage from the *Covenant we have made with Death*, and the *agreement we are at with Hell*, that we will have the League defensive and offensive? will be foes to their foes? and will have War with God because he is their Enemy? are we thus resolv'd to be reveng'd upon the Triumphs of the Crosse? and because our Saviour a *spoiled Principalities and Powers*, triumphing over them on it; therefore set our selves against that Trophee of his Victories over our friends the Devil and his Fiends? is the love of Christ so injurious to us that we will be Enemies to the Expresses of it? and

**B** when his affection threw him down so low for our sakes, humbled him to Hell to beg and to procure our friendship, will we go to trample on him there rather than not go thither, and rather than we will not be forever there?

Was it not for this *O blessed Saviour!* that thou didst pray against thy Cup so earnestly, because of Man's ingrateful enmity to it? because thou wast to suffer God Almighty's Indignation in it, and the Sinners hatred for it? because it was the Cup of the Lords fury, and Man's also? God squeezed into it all the dregs of his Wrath, and man scornfully spits into it? and when the one will make thee drink it up, the other throws it in thy face? was it not because thou wert to take a Crosse up which thou couldst not bear the Torments of, and Man will not endure the Blessings of? but most despitefully treads down that Cross while thou art sinking under it laden with their weight? This is alas, a stare so sad that neither *S. Paul's tears*, nor *Christ's Blood* hath sufficient compassion for.

**C** And yet though one *wept* the other *died* for them, these men have neither tears nor pittty for themselves. Yet one would think this were a subject worthy of them: 'Tis storied of *Xerxes* that when he took a view of his vast Army which he went to Conquer Greece with (an Army such as the Sun never saw, and it could scarce see that, which the Historian sayes did *Cælo minitari tenebras*, as it cover'd and drank up the Sea, and took up and devour'd the Earth, so it did seem to darken Heaven too: An Army which consisted saith *Herodotus*, when muster'd at *Thermopyle*. of Five Millions, two hundred eighty three thousand, two hundred and twenty Men, besides Laundresses, Harlots, and Horses; and it had Twelve hundred Gallies for Sea-fight, besides Twenty hundred Ships for carriage.) when upon this view he had for a while gloryed in his happinesse to behold and Command so many Nations, and so Powerfull a Fleet and Army: notwithstanding

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a Col. 2. 15.

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standing on a sudden he burst into Tears on this Consideration, that in one Hundred years there should not one survive of that great marvellous multitude : ( And truly through his folly in one hundred weeks scarce any one but was the prey of Enemies, and Death and Infamy. ) But 'tis a sadder Contemplation to reflect on the far greater Armie of the Enemies of the Crosse, who, if they do not end that quarrel, will in fewer years be all dead and in Hell. I know not whether such a sad reflexion called out *S. Paul's* Tears, but sure I am it does deserve their own : And there is nothing will avail in their behalf without their tears. It may be tears are piteous things for such brave Sinners : But then what will these insulting Enemies of the Cross do, when they shall see *that Sign of the Son of Man coming in the Clouds of Heaven* ? When this Crosse shall usher in the great Assize ? When they shall *look on him that they have pierced and Crucified upon it* ? And when that Crucified offended Enemy shall come there to be their Judge ? That takes himself to be offended much more in his kindnesse, than his Person ; and will judge this more severely that we would not let his Crosse and Passion do us any good, than that we Crucified him on it.

Let us then be caution'd in the fear of God to be no longer Enemies to that which is to reconcile our Judge to us. If we have his Friendship on the Crosse, we may be sure to have it on the Judgment Seat. He that on the Crosse parted with Godhead and with Life for us, will on the Bench adjudge us that Inheritance which his Crosse did purchase for us. He sits there to pronounce Happinesse upon all faithful sincere Christians. to proclaim *Come ye blessed of my Father inherit the Kingdom prepared for you.*

To which, &c.

SERM.



# SERMON XV. WHITE-HALL.

Novemb. 15. 1668.

MARK X. 15.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

A



THE Kingdom of God, especially as it concerns the forepart of the Text, signifies nothing else but that of the *Messiah*, or in one word, *Christianity*; and that both as to the profession and the practise, the Doctrine and the life of it: For to the *χρησμος*, by which *Theophylact* expounds

B

the words, the Preaching of the Doctrine is it self called the *Kingdom of God* by our Saviour, *Mat. 21. 42.* 'Tis not delivering of a message onely in weak empty words, 'tis Jurisdiction and exercise of Sovereignty: And the Commission that authoriz'd to it was the delegation of the Powers of Omnipotence: <sup>a</sup> *All Power*, saith our Lord, *& given to me both in Heaven and in Earth.* And (which the *Syriack* adds in that place also) <sup>b</sup> *as my Father sent me, so send I you,*

<sup>a</sup> *Mat. 28. 18,*  
<sup>19.</sup>  
<sup>b</sup> *Joh. 20. 21.*

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go ye therefore and teach all Nations, teaching them to observe whatsoever I have Commanded you. As if this were execution of the greatest and most Kingly Power, and every Doctrine had the force of Proclamation, every denunciation were Sentence; as it will be certainly to them that do not give obedience to it.

Which obedience is Secondly, and that most properly entitled the *Kingdom of God*; Rom. 14. 17. for by that he Reigns; without this our great universal Lord were a Prince of no Subjects, had a Kingdom but of Rebels only: So that to receive the *Kingdom of God* is by the obedience of Faith to submit to the Gospel, to receive the Doctrines of is by believing, and the Precepts by obeying them: The duty which our Saviour here directs, and which with such severity he threatens non-performance of, even with exclusion from that blessed Immortality of Joies which the *Kingdom of God* imports, which is that sense it bears in the last words of my Text. In which we must consider,

First, the object both of the Duty and the Threat a Kingdom, and that the *Kingdom of God*.

Secondly, our concern and duty in relation to that Kingdom we have only to receive it. *Whofoever shall not receive the Kingdom of God.*

Whatever bustle men are well content to make to get possession of any Earthly Dignity or Power, sometimes to wage war with their Conscience and all obligations, violate all Rights both Humane and Divine, and assault greatest difficulties and yet greater guilts, to invade mens Crowns, and other rights, there's no such need in this; we have no more to do but let this *Kingdom* come, and not resist the having it. For therefore also

Thirdly, the manner we are by our Saviour here prescribed to receive this Kingdom in is, as a little Child. *Whofoever shall not receive the Kingdom of God as a little Child*, as one that cannot stand against the power of a Kingdom when it comes; that hath nor strength nor malice, neither force nor will to oppose; which they that do must needs keep themselves out of it: Which is

Fourthly, the thing threatned, *they shall not enter therein*; there being neither reason nor indeed a possibility men should possess that which they will not receive.

Lastly, Christ's asseveration is added to all this, *Verily I say unto you whofoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.*

But because the main thing Christ intended in the Text (which



A (which he so oft repeated upon several occasions) was, by the  
 B significative embleme of *a little Child*, visibly to informe us of  
 some dispositions that are absolutely necessary to the enter-  
 taining Christianity, either in our minds by Faith or in our  
 lives by practise; I shall therefore wholly attend that de-  
 sign of his in the words, and handle them particularly as they  
 seem here to be spoken in relation to the Doctrine of it. This  
 being most of use now in an age when men not only tear Re-  
 ligion with disputes, but aime to baffle it with reproaches  
 quite out of the world: Now against such the text is positive,  
*Whosoever shall not receive the Kingdom of God, the Doctrine*  
 of Christianity *as a little Child, he cannot enter therein*, neither  
 into the possession of the Promises of Christianity, nor indeed  
 into the profession of it.

And here I need not labour much to finde that in a child  
 which Christ requires of those that come to be disciples in  
 Religion; for it is plain that children being impotent, unable to  
 sustaine or to direct themselves, they give themselves up to the  
 aids and the directions of others, those especially whom they  
 are committed to, and with whose cares of them they are ac-  
 C quainted; to whose guidance they resign themselves entirely,  
 laying hold on them in any dangerous appearance, and not  
 trusting to themselves at all: And when their age first makes  
 them capable of having any thing infus'd into them, being  
 empty and unseason'd vessels they will easily receive all and  
 sincerely without taint: And being neither fill'd before hand  
 with prejudicate opinions, nor with windy vaine conceits of  
 their own skill or knowledge, they must needs take in with-  
 out any let or hindrance what ever is infus'd, and submit  
 D themselves to be directed wholly by their teachers, without  
 contradiction or dispute, for they Judge not, nor examine, but  
 receive. Now such a resignation seems the proper disposition  
 which our Saviour expects in a disciple. It is plain that his  
 pretended Vicar and that Church expect it, that men shall  
 submit their Faith entirely to the Church, believe whatever  
*she proposeth as reveal'd by God meerly on that account as she*  
*proposeth it*, for otherwise it is not a right faith: Yea, she re-  
 quires that men give their assent to the determinations of her  
 head, the Pope, in *matters of fact* also, where they are as com-  
 petent to Judge as he; And though with all their industry,  
 and using the same means, they cannot finde the fact to be as  
 he determines, yet they are oblig'd in conscience to that su-  
 E perior to depart from their own Judgement, and to *yield* and  
*sign their assent* to his determinations, Witnesse the matter  
 of *Jansenius*. Yea their great Cardinal is positive that

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a Si Papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, virtutes malas, nisi vellet contra conscientiam peccare. Bel-larm. de Rom. Pontif. l. 4. c. 5. scilicet ultima.

b Irridere Catholica Fidis disciplinam, quod jubentur homines credere, non autem quid esset verum certissimam ratione docerentur. l. 1. Retract. c. 14.

c De util. cred. c. 1. ante Fidem nobis quam rationem imperari.

d Origen. adv. Celsum. l. 1. p. 8<sup>a</sup> editi. Cantabr.

C. 1.

f 1 Cor. 14. 20.

<sup>a</sup> If the Pope could erre so far as to call evil good, good evil, to prohibit vertues or command vices, the Church were bound in conscience to believe those vices good and honest, and those vertues evil. So far he.

Indeed if that Church be the *Mother and Nurse of all Christians*, 'tis from her breasts only they must teek the *sincere milk of the word*: Now that she is so, they must take her word, as Children do their Parents words that they are so. And indeed this is properly to receive the Doctrine as a *little Child*, not judge, nor reason, nor examine, but believe it. And such *legendary doctrines* as well as *Histories*, which they deliver, are most fit to be receiv'd by such as Children. Yet as if this had been the proper method among Christians alwaies, in *S. Austin's* time we finde the *Manichees* derided Christianity, that discipline of Faith, because by <sup>b</sup> that men were commanded to believe and were not taught how to distinguish truth from falshood by clear reason, and again, that it <sup>c</sup> requires us to assent before we have a reason for it. And long before that <sup>d</sup> *Celsus* did advise the Christians to receive no doctrines but on the account of reason, credulity being the inlet to deceit, saying, they that without grounds believe are like those that admire and are satisfied with jugglers, and take appearances and sleight of hand for truth, adding many of the Christians, neither would receive, nor give a reason of their faith but us'd to say *μη ἐξέταζέ, ἀλλὰ πιστεύον ἡ πίστις σὺν σοί* or do not you examine, but believe, 'tis your faith shall save you; and as if from the beginning it were so we cannot but have heard the story of that man that reading *Genesis* where *Moses* says, *In the beginning God created the Heaven and the Earth. And he said let there be light and there was light, &c.* Swore at him, saying, *this Barbarian only asserted boldly but prov'd nothing*. As if argument and reason never had place in the Jewish or the Christian Religion, only those who were the institutors of each Religion, did deliver it; others had no more to do but to believe it, that is, to receive it as a *little Child*.

Whether these reproaches, and the oath of these known enemies may go for proofs that it was so, I shall not now enquire. But it is certain on the other side *S. Paul* requires of his new Christian<sup>f</sup> *Corinthians*, that they be not children in understanding, that they be in malice Children, but in understanding Men. Now a man and a child differ not in this that the one hath an understanding reasonable soul, and the other hath not; but in that the one cannot use his understanding or his reason, and the other where he acts as man does: So that our Religion in requiring that we be in understanding men, does require of us that we use our reason in it.

And

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A And since assenting to a thing as truth is an act of the highest faculty of the soul of man as it is properly and truly reasonable, namely as it *understands and judges*, it is not possible a man should really believe a thing unless he satisfie himself that he hath reason for so doing. Yea, whether that be true or not which many men so eagerly contend for, that the will though free is bound, and cannot choose but will that which appears best at that time it wills, yet it is sure that he who with his understanding, which is not free in her apprehensions and judgments, but must necessarily embrace that which hath most evidence of truth: He I say who really assents to any proposition does satisfie himself that he hath better and more cogent reasons for that then the contrary: And therefore it is impossible that any man can verily believe a thing which he is thoroughly convinc't is contrary to clear and evident right reason, for he cannot have a better reason for the thing that is so: And were it possible for any man to believe so, there could be neither grounds nor rules for such a ones belief; for there is nothing in the world, so false and so absurd although he were assur'd it were so, but he might assent to it, for whatever demonstrations could be offer'd why he should not, yet it seems he might believe against acknowledg'd evident truth and reason, but this were onely *wish*, or *fancy* and *imagination*, not *belief*. And to prevent such childish weak credulity was the great work and care of Christ, so far is he from requiring we should be as *Children* in this kind. For *when he was ascended up to heaven he gave some Apostles, some Evange'ists, some Pastors and Teachers*, he shed down the Holy Spirit and his gifts, *that we might not be as children tossed to and fro, and carried about with every winde of Doctrine; Eph. 4. 14.*

D First, For want of rationall grounds instable in our Faith as Children are in body, and in judgement also, taking all appearances for truths. If men were only to believe, there must needs be as great variety of Religions as of teachers. And though God hath appointed that some Church should be as perfectly *infallible* as that of *Rome* pretends to be; yet since there are so many Churches, and the true one therefore could be known no otherwise then by some marks, there must be disquisition before Faith; and men must reason and examine ere they can believe upon good grounds; for were they to receive Religion as a *little Child*, be nurs't up with the Doctrine as with *milk*, a Child we know may suck infection from the poyson'd breast of an unwholesome mother, or some other person, for it knows not to distinguish; And so may be nurs't to death. A soul like theirs that is but *rasa tabula* white



## Ser. XV.

*W*  
a 1 Joh. 4. 1.

b Mat. 24. 24.

c 2 Cor. 10. 5.

d Mat. 16. 16.  
e John. 6. 14.

f John. 3. 2.

g Mat. 19. 7.

h v. 10.

i Luke 19. 38.

k De utilit.  
cred. c. 14.

paper is as fitted to receive the *mark of the beast*, as the *inscription of the living God*, just as the first hand shall impress. Therefore we are bid <sup>a</sup> *not to believe every Spirit*, not every Teacher though he come with gifts, pretend and seem to be inspir'd, but try them; and our <sup>b</sup> *Saviour forewarn'd the Jews of false Christs that should come with signes and wonders*. Something therefore must be known first and secur'd, before the understanding can be thus oblig'd to give up its assent; And <sup>c</sup> *Captivate every thought into obedience*, as S. Paul directs. Now what that was here to the hearers in the Text is easily collected, namely that *he was the Christ that does require it*: And S. Paul expresses it in the forecited place; where he says, *we must bring into captivity every thought to the obedience of Christ*, to wit, of that Christ, who as he does himself profess that *if he had not done among them the works which no other had done, they had not had sin*: John 1. 24. If his demonstrations had not convinc'd them it had been no fault not to believe: So when he had made appear he was that person whom their prophecies had poynted out, the *Messiah, the Son of the living God*, and this not only his <sup>d</sup> *Disciples* had acknowledg'd, but the <sup>e</sup> *multitudes*; yea, when his miracles had made one of the *Pharisees* confesse, <sup>f</sup> *Rabbi we know thou art a Teacher come from God*; for no man can do these miracles, except God be with him. Then if the <sup>g</sup> *Pharisees* dispute against his Doctrine of Divorce, urge the authority of *Moses* and Gods Law; and the <sup>h</sup> *Disciples* presse the inconveniences that will happen, *If the case of a man be such with his wife*; he may answer them: He that will not receive my Doctrines without dispute, that is to say, *He that will not receive the Kingdom of God as a little Child shall not enter therein*. This <sup>i</sup> *King that cometh in the name of the Lord* may well determine how we shall receive the Kingdom of God. If he propose strange precepts to our practise, It appears that he is *sent from God*, and Gods commands are not to be disputed but obey'd; if his revelations present dark unintelligible Mysteries to our faith, his promises offer seeming impossibilities to our hope, why yet he hath made proof he comes from God; and surely we are not so insolent as to doubt that God can discover things above our understanding, and do things above the comprehension of our reason. Therefore since we are as *Children* to all these, it is but just we should receive them even as little Children: With a perfect resignation of our understandings and of our whole souls. Here 'tis most true what S. Austin says, <sup>k</sup> *Those are not Christians who deny that Christ is to be believ'd, unlesse there be some other certain reason of the thing besides his saying: Si Christo etiam credendum negant nisi indubitata*

A

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C

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A *bitata ratio reddita fuerit Christiani non sunt.* For to them that are convinc'd of that, 'tis such a reason that he is the Christ.

Ser. XV.

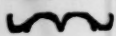
There is indeed no other name now under heaven, to whom we are oblig'd to give such deference, for however the modern Doctrines dare assert, that *Christ hath given the very same infallibility which himself had to all S. Peters successors as often as they speak ex Cathedra*; And that in matters both of right and of particular fact; yet not to countenance this monster by admitting combat with it, nor to put my self into the circle which these men commit who talk of the *Authority of the Church*, to which they require us to resign our Faith. I shall not stay to rack them on that their own wheel: This I dare affirm, it is impossible for any person or assembly to produce a delegation of authority in more ample terms than the great Council of the Jews could shew, sign'd both by God and Christ. According to the sentence of the Law which they shall teach thee, and according to the Judgement which they shall tell thee thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left, saith God, *Dent. 17. 11.* compar'd with *2 Chron. 19. 8, 9, 10, 11.* And our Saviour says, *They sit in Moses Chair, all therefore whatsoever they bid you observe, that observe and do, Mat. 23. 2.* Let them of Rome produce a better and more large commission. Yet did not this suppose that Council was infallible either in the interpreting the Law, or in attesting of tradition, or in judging of a Prophet, or that the Jews were blindly to give up their assent and their obedience to their sentence; God did not mean the people should imagine that when he prescrib'd a sacrifice for expiation of their errors in their Judgement when they found it out. *Lev. 4. 13.* As their own Doctors do expound it: Therefore God suppos'd that they might erre, and we know that their Traditions did evacuate the Law. *Mat. 23. 15.* They judg'd and slew true Prophets, *v. 37.* They declar'd the Messiah an impostor, *Mat. 27. 63.* and blasphemous, and for that condemn'd him, *Mat. 26. 65.* and decreed what the Apostles told them they must not obey, *Act. 5. 25.*

C  
D  
E

But though there be no such Authority that's absolute; over the Faith of Men now upon Earth; yet if this Jesus did acquire such by his Works; if by the Miracles he wrought, his raising others from the dead, his own Death and his Resurrection, he sufficiently justified the Divinity of his Doctrine: (And if those Miracles were true, they were no doubt sufficient) and if those that did pretend they were eye-witnesses and ministers of all this, his Apostles and the Seventy Disciples, and those others that accompanied him, who conversed

a Maimonid.  
Yad. Shegath.  
c. 12. 13.  
V. More Nebuchin. l. 3. c. 41.  
p. 465. Or see  
Ainsworth upon that place of  
Leviticus.

Ser. XV.



versed with him continually, and could not therefore be deceived if they professe they heard and saw all this\*, and Preacht it in the face of those that would have contradicted if they could, and rather than their lives have proved all false; yea *Preacht it every where, the Lord working with them, and confirming the Word with signs following.* If they consign'd that Word in Writing also which they Preacht, to be a measure and a Standard of that Doctrine to futurity; which Word so Preacht and Written by agreeing, would in after-times give mutual illustrious evidence to one another; and if any *Heterodoxies* should at any time creep by degrees into the Articles or the external practice of the Church, they might be easily discovered by those Records.

And if the multitudes that heard, and saw, and did receive all this, and which were grown extreamly numerous almost in every Nation of the then known World, while those Apostles and Disciples liv'd, if these deliver'd what they must needs know whether 'twere true or not, deliver'd both that Doctrine and those Books of it as most certain truth, by Preaching, and by Writing, and by Living to it, and by Dying for it, and engaging their Posterity to do so; and they also did that to all Ages; if all this, I say, be true, then it is easie to conclude that we are to receive the *Doctrine* of that *Jesus*, and *this Book* the Records of it, with the resignation of a little Child, and absolutely to submit our Faith to them.

But that it was thus; first as sure as any of us here, who have not seen the thing can be, that *Christianity is now profest, the Bible now received* in all the Regions round about us throughout *Europe*, or indeed that there are such Regions and places, so sure we may be, for we have the testimony of the World, that for example, in the dayes of *Dioclesian* 'twas over the World profest both with their mouths and lives; owned in despite of Spoyle, of Torments, and of Death; and they did value the Records of this Doctrine so much dearer than their Lives or their Estates, that in prosecution of those <sup>a</sup> Edicts, wherein the *Christians were required to deliver up their Bibles to be burnt*, in one Month <sup>b</sup> 17000. were put to death: And the Persecution lasted at that rate for ten years time; so that in *Agypt* only it is said there were slain <sup>c</sup> 144000, and 70000 banisht. (*The Laity it seems were allowed Bibles then.*) Or put the case higher in *Adrian's*, or *Trajan's* time, who both lived within an <sup>d</sup> hundred years of *Christ*, who Martyr'd them till wearinesse slackned the Execution, and they gave off onely as it were that so they might cease to persecute them-

a vid. *Enseb.*  
l. 8. c. 3.

b vid. *Baron.*  
*Annal.* ad an-  
num. 302.  
num. 22. &  
26.

c *Spondanus*  
ad annum  
302. num. 4.  
*Severus* l. 2.  
hist. ait, *Omnis*  
*feri sacro mar-*  
*tyrum cruore*  
*orbis infectus*  
*est.*

d There were  
but seven  
years betwixt  
the death of *S.*  
*John*, and the  
Persecution of  
*Trajan*, some  
say but one.

A themselves ; and we have the <sup>a</sup> Officers engaged attesting this, all which must needs be as notorious as the Light.

Now Secondly, 'tis most impossible those so vast multitudes of every Nation should have met together, forg'd a Code of Doctrines, and agreed so uniformly in professing a Religion, and in dying for it ; for we may as easily believe that there were never any men before this Age we live in but that these began the kind, as that those of that Age began the Christian Religion.

B Thirdly, 'tis as impossible that their immediate Ancestors who lived in the Apostles Age, who heard their Preaching, received their Writings, saw the Miracles they did, if they did any, and many of them must have seen Christ also after he was risen if it were so ; yea multitudes of them were themselves parties in the gifts of Tongues and Miracles, if there were any, and so could not be impos'd on, but must necessarily know whether they were truths or forgeries : It is as impossible I say, so many should agree together to betray all their Posterity into the profession of a Religion from which they could look for no advantage but the certain total Ruin of themselves and their posterity ; it was not possible they could have done this if they had not thought all this was true ; and since they did know whether it were true or not, if they thought it was true, they did know it was, and if they knew it was, then it is certain that it was so ; and these Scriptures, and the Doctrines Christians deliver (so far as they have not varied since that time from these Authentical Records) they have the *Seal of God*, Miracles to attest they come from God.

D I might have urged completion of Prophecies to prove the same. First those in the *Old Testament* of the *Messiah*, which so eminently came to passe in *Christ*, that they sufficiently clear those Books to be Divine : Next *Christ's* predictions in the New, particularly those about *Jerusalem*, which saith *Eusebius*,<sup>b</sup> *He that will compare with what Josephus an eye-witnesse and no Christian, writes of it* (or what our selves know of that Nation and that place indeed) *he must acknowledge the Divinity of his words.* But enough hath been said to prove they *come from God*, and therefore we must so receive them as the *Word of God*, with perfect resignation of our  
E Souls, and submission of our judgments, denying every apprehension that would start aside from and not captivate it self to that prime truth which cannot be deceived nor lye ; and renounce all discourses Reason offers that resist such abnegation of it self and all our other faculties, that is, *receive this Word of the Kingdom as a little Child.*

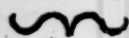
Ser. XV.

<sup>a</sup> *Plinius. Procon. Ponti. & Bythynia. vid. ipsius Ep. l. 10. Ep. 97. Tertul. Apol. Euseb. Ecc. hist. l. 3. c. 33.*

<sup>b</sup> *Euseb. lib. 3. c. 7. Hist. Eccl.*



Ser. XV.



a 1 Joh. 1. 1, 2.

b Joh. 20. 27.

c Quod ergo  
videtur panis  
est, & calix  
quod vobis est  
am oculi ve-  
stri renunti-  
ant. Aug.  
serm ad Infan-  
tes.  
d Tertul de  
Anima, c. 17.  
e Mat. 26. 29.  
f 1 Cor. 11. 26.  
27.

לוי ישי  
חם  
Talm. Baby.  
tit. Pesachim. c.  
10. sec. 3. Mai-  
mon. Tard. titulo  
חם וסצה  
c. 8. sec. 7.

I do not here affirm, by saying this, that our Religion does disdain, or keep at distance from the services of any of Mans faculties, for it sometimes admits them not as Ministers only, but as Judges : 'Tis plain the senses were the first, I do not say conveyance onely, but, Foundation of Faith, which was built on the first Believers eyes and ears; they heard the Doctrine, saw the Miracles, were sure they saw and heard them, and so, supposing the signs sufficient to confirm the Doctrine to have come from God, were certain of their truth, without any Authority of a Church to influence that faith into divine : And S. John therefore does not onely call in, and admit, and urge their testimony, *That which we have heard, which we have seen with our Eyes, which we have lookt upon, and our hands have handled of the Word of Life, that declare we unto you*; But our Saviour in the highest point of Faith appeals directly to their Judgment : *b Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithlesse but believing* : And S. Austin also gives them the decision of a point of Doctrine which of all others now troubles the Church most; for speaking of the Eucharist, he sayes, *c that which you see is Bread, and 'tis a Cup, it is that very thing which your eyes tell you 'tis*. d Tertullian also long before that had appealed to them in that very cause. And in an instance where their sentence passes, 'tis not strange if Reason also take the Chair, and do pretend to Judge. And truly when the Scripture that does call those Elements *e Christs Body and his Blood*, does also call them after Consecration *f Bread and Wine*; and since they must be called one of them by a figure, for they cannot be in Substance both; and since that Scripture hath not told us where the Figure lyes, hath not exprelly said, 'tis this but in resemblance, that in Substance : Here if Reason that hath Principles by which to judge of Bodies, which are expos'd to all the notices and trials of our several faculties, and to which a Trope is not a stranger, it can judge of figurative speeches; when it therefore finds if it admit the figure in that form *This is my Body*, 'Tis but just the same which was in the Jews Sacrament the *Paschal Lamb* : which they call'd the *Body of the Passover*, though it were but the memorial, a figure which was alwayes usual in Sacraments, and is indeed essentiall to Sacraments: And which is used in all things that are given by exhibitiv signs. But if it should resolve it to be *Bread & Wine* onely in a figure, besides a most impossible acknowledged Consequence, that a man can be nourish'd by them, which the Romanists dare not deny; nor yet dare grant that men

can



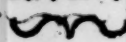
A can feed upon a trope, be nourish'd with a figure; besides this, if Reason shall resolve that, it must judge against all Rules, it hath of judging by, and judge in contradiction to known Principles, and trample on all Laws of sense and understanding, which (especially when the Scripture hath no where defined exprelly) must be most unreasonable; yea most impossible, to judge that true (that is to say, believe that thing) which it sees is most irreconcilable with known truths. Here therefore Reason is not insolent if it give verdict by its proper evidences; men are not bound to swallow contradictions as they do the *Wafer*, or receive as a little Child, that discerns the Lords Body, no more then it does the repugnancies that are consequent to their Hypothesis concerning it.

B Or to make another instance, when the Scripture says, *God is a Spirit*, yet does also give him *hands*, and *eyes*, and *ears*, and *wings*, and these of strange prodigious dimensions; neither tells us which of these is proper and which figure: Here if Reason that can prove God cannot be a Body, and cannot endure his God should be a monster, shall be called in to passe sentence; they that make Philosophy interpret Holy Writ in this case, and give the last resort to Reason, do no more usurp or trespass on Religion, then they that make use of Authours, or a Dictionary judge of the sense of any *Greek* or *Hebrew* word in Scripture.

C But notwithstanding this we may not think the mysteries of Faith are to be measured by the Rules of natural Reason, so to stand or fall as they approve themselves to its discourse or Principles: For though it be impossible that any Revelation can contradict right Reason (truth cannot be inconsistent with truth: ) yet it is very possible God can reveal those truths which we have neither faculties analagical, nor principles or notions proportioned to, nor any natural wayes of judging or examining. And if those faculties which are not capable of cognisance will judge; and judge of things removed from all our notices; (such as Spiritual, Infinite, Eternal being is) and do it by principles gathered from the information of our Senses, and by analogy with things of another kind; corporeal finite things that are about us; reason need not be informed how liable such judgments must be to mistakes; and how that which we call repugnancy in one may have no place in the other. Here therefore to submit our understandings, and believe is but modest justice, and to receive as Children what our Heavenly Father says.

And therefore they that will presume to comprehend what-

Ser. XV.



a The School-  
man.  
b The Socinian.  
c Ego id quem  
etiamsi non se-  
mel, sed saepe  
id in sacris mo-  
nimentis scrip-  
tum extaret,  
non idcirco ra-  
men ita pro-  
fus se habere  
credendum aci-  
mus, de Serva-  
gore. l. 3. c. 6.  
2. Vol. 204.

ere they are commanded to believe, and those that will be-  
lieve nothing but what they are able to comprehend, are alike  
insolent, if not pernicious. Tis true God by the Gospel hath  
revealed and brought to light many things which before ap-  
peared onely as he himself did in the Temple, *in a Cloud*;  
namely concerning the *Divine nature, Persons, Properties, and*  
*the Eternal being*, and the *Incarnation of his Son*; but still,  
as God himself is said to do, these also *dwell in Light, that no*  
*man can approach unto*. Which he that will needs gaze and pry  
too near to, must be dazled into blindness, and be only so much  
more in the dark. But he that proudly does conceit his lit-  
tle spark of Reason can bear up with that Divinity of bright-  
ness, and enlighten him to look through all those inaccessi-  
ble discoveries, with *Lucifers* assuming he hath reason to ex-  
pect *his fall*. The a one of these that will needs clear all  
mysteries, the b other will take them all away; the one that  
with his Pencil will presume to figure him *who is the bright-  
ness of Gods glory*, and trace out the lineaments by which  
that everlasting Father did impress *the character, and express*  
*Image of his person on him*, and the other that with a bold  
hand dashes out the Person from the Nature; the one that will  
untie the knots of the Hypostatick union; and the other that  
will cut them and the union too asunder; the one that will  
needs prove by Reason whatsoe'er is in Scripture, and the o-  
ther that speaking of Christ's satisfaction, saith, c *for my part*  
*if it were not only once but oftentimes set down in holy Scrip-  
ture, yet would not I therefore believe it*, because forsooth it  
was against his reasonings: Neither the one or other  
of these sure receive *revelation as a little Child*, not like young  
*Samuel, Speak Lord for thy servant heareth*.

But these, as all extravagance is wont, are profited into  
much worse: The one that would be proving, making rea-  
sons for, the mysteries, often God knows framed only sha-  
dows, and the other by their light of Reason being able to  
dispel and make those shadows vanish, that so easie victory  
encouraged them to frame reasons against, and to attaque  
the Mysteries themselves; and then others finding there was  
something that was taken to be Reason not agreeing with  
some chief heads of Religion, as they had been still recei-  
ved; took occasion thence to conclude against the whole  
Religion; and by scruples at some Articles taught themselves  
to dispute all the Creed; and now a difficulty in one Doctrine  
makes the rest suspected, and regarded onely as things made  
to amuse, and the unusual wording of a Command is thought  
ground

A

B

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A ground enough to turn all Christian duty into Rail-  
lery.

For instance ; If Christ intending by prescribing patience, to teach men how to escape not onely from the guilt, and present torture that a Spirit which will needs return each sleight offence is subject to, but also from the future and eternal recompences of revenge, shall in phrasing his injunctions but bid them <sup>a</sup> *turn the other cheek*, no Gentleman can be of his Religion ; and that is cause enough I hope not only to renounce, but scorn it.

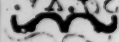
B If in meer compassion meaning on-  
ly to make virtue easie, by advising us against the snares and the occasions of Vice, he word his counsel in prescriptions to

<sup>b</sup> *pull out the right eye, cut off the right hand* : His Religion is a much worse Tyranny then the Covenant <sup>c</sup> *Nabash* offered to the men of *Jabesh Gilead*, and they think themselves as much concern'd to make parties against it : In fine, if that he might at once instruct us how to pull up <sup>d</sup> *the root of all evil*, he forbid us <sup>e</sup> *to lay up treasures upon the Earth*, and tell us *that our treasures should be laid up in Heaven*, and say it is <sup>f</sup> *impossible for a rich man to enter into heaven* ; here they cry out main-  
ly he supposeth us, and treats us just as Children : This Com-  
mand requires indeed that they who do receive it should be Children, whom we use to cheat of gold by the same methods, telling them it is not good for them at present, that it shall be laid up for them ; and therefore when Religion does attempt to deal with men so, 'tis concluded it designs to cozen them, as they think it does indeed, and is a cheat, and all that mini-  
ster about it are meer fourbes : And truly if we rackt the Consciences of dying men, and if so be they would give so much to this Cloyster or that Order promised them remission of their sins, and worse than *Judas*, sold the purchase of Christs Blood at those base rates, and betrayed the Redemption so, on Gods name let them so account us ; but if we do attempt on nothing but mens vices, and would onely steal their Souls from Hell, and cheat them into piety and blessedness, these we hope are very unreprouchful frauds. But alas / to talk to them of these after things, of Heaven and Hell is altogether as much liable to their contempt as the commands are. If we tell them of a Resurrection to Judgment, and of everlasting fire to punish wicked men, because their reason cannot comprehend how flame can hurt a Soul ; or for the Body how devouring fire can repair the food it preys upon, that it may keep alive and nourish torment to eternity ; or how each mans peculiar dust that is digested into several mens being, and so become no one mans peculiar, when it shall be also blended with the ashes

C  
D  
E

much to this Cloyster or that Order promised them remission of their sins, and worse than *Judas*, sold the purchase of Christs Blood at those base rates, and betrayed the Redemption so, on Gods name let them so account us ; but if we do attempt on nothing but mens vices, and would onely steal their Souls from Hell, and cheat them into piety and blessedness, these we hope are very unreprouchful frauds. But alas / to talk to them of these after things, of Heaven and Hell is altogether as much liable to their contempt as the commands are. If we tell them of a Resurrection to Judgment, and of everlasting fire to punish wicked men, because their reason cannot comprehend how flame can hurt a Soul ; or for the Body how devouring fire can repair the food it preys upon, that it may keep alive and nourish torment to eternity ; or how each mans peculiar dust that is digested into several mens being, and so become no one mans peculiar, when it shall be also blended with the ashes

See XV.



a Mat. 5.39.

b Mat. 5.29.  
30.

c And the men of *Jabesh Gilead* said unto *Nabash*, make a covenant with us and we will serve thee. And *Nabash* answered them, on this condition will I make a Covenant with you, that I may thrust out all your right eyes and lay it for a reproach upon all Israel.

d 1 Sam. 11.1, 2.

e 1 Tim. 6.10.

f Mat. 6.19.

20.

f Mat. 19. 24.

25.



Ser. XV.

Hab. III. 4.

of the Universe, can be singled out and parted to its proper owner, when there are so many own it, because their reason cannot comprehend all this, therefore *Scriptures lake of fire* must be no more then the *Poets Acheron*; and Resurrection was fram'd (as the apparition of a Ghost is wont to do) to fright men meerly; and however 'tis attested Christ did never rise, but all is fable: Thus from such premises as these our rational disputing men conclude.

And here I shall not aske how these men dare presume, that if there be a God who hath declar'd that he will bring such things to passe, yet he must be unable to affect them, if they cannot comprehend the manner how he does them; or be confident they can look through those *h beams that come out of his hand, in which the hiding of his Power is*: But this I shall say to our men of reason, theirs is the most unreasonable way of arguing in the world; to dispute against plain matters of fact, the *being and the Works of such and such so many ages since*, and witnessed by a greater testimony then the world can shew for any other thing; And ever since appearing in their visible and vast effects, as the *Conversion, Suffering, Faith*, of the whole Earth almost. Now to attempt the confutation of such matter of fact by reasonings drawn from difficulties in some things which those men are witnessed to have deliver'd, or to conclude, that there can never have been any such persons in the world, because they cannot understand all that those persons taught, or possibly because they can take some occasions to buffoone on what they taught, is most ridiculous. Thus History must have been false, and several known places not have been, because the story hath been turn'd into *Burlesque*: Thus he that with the Ancients cannot comprehend how it is possible that there should be *Antipodes*, or the earth can be any thing but a plain flat, otherwise he thinks the inhabitants must fall down to Heaven; may as rationally despise all the discoveries of the earth, assure himself our constant Navigations which perswade us 'tis a Globe inhabited on both sides, bring home from the *Indies* nothing else but false relations, and that indeed there are no *Indies*.

I need not urge how Christianity approves it self even to the reasoning of the sober part of mankind; and the morality of it had the suffrage of the world before it self appeared: for while the evidence stands good, if the matter of fact be true, the doctrine must be true, and the commands obey'd: and to use such arguings to refell such matter of fact is just like that which *Zeno* did attempt, namely, by subtilties to prove it was impossible there could be any motion, while another did disturb



A disturb his lecture by his motion up and down the Schools; it is the same thing as to take a *bowle* to cut with, or the *vessels of the Danaid's* to carry water in: for such reasonings are alike improper for that work.

And indeed these arguings are not the exceptions of reason, but the struglings of mens vices against Religion. And it must be impossible so many thousands would give up their *bodies*, rather than their *Bibles* to the fire in *Dioclesian's* days, because it is a book which they can find no other pleasure in but that of railing it, or helping them with subjects to be prophane upon. It must be false that *Christ* did feed 5000 with 5 loaves and 2 small fishes, till 12 baskets full of broken pieces did remain; yet not so much because they know not how their eating could nourish the *victuals* so, and make it grow; as because they are angry with the worker of the miracle, who forbids and upbraids the excesses of their luxury, which can easily, and does daily consume the price of that that would suffice 5000, without miracle on 5 single persons; and all that when 'tis drest according to the modern mode of eating well, dissolved, turned into juyces, and exalted into the Elixir of the Epicure,

C shall leave, alas! no broken pieces for the alms-basket: this is the quarrel; this does make the miracle impossible. And yet methinks upon the same account they should allow, that at a feast he turned so many *pots of water into wine*, because that seems to gratifie the thirsts of their intemperance. In fine, we do not live as men prepared or willing to be called to an account of all our doings, therefore we have no mind to rise again to give it: when we are thus minded, it is not hard to meet with difficulties that encourage the opinion that we shall not rise. Which difficulties when we look into, we cannot find

D how it is possible we can be raised, and 'tis easie then to think we cannot, that it is impossible, especially when it is our will and interest to think so; and then it must be false whatever is in Scripture that we shall. These are the processes of those that reason against Christianity, such the grounds that they dispute upon: but their reasons are but Sophisms of lust and interest, which will guild and paint whatever they are much in love with, and it is no wonder they find colours for it, and can think them reasons, for they always did so against present evident conviction. When *Moses* by his miracles endeavoured

E to let *Pharaoh* know who was the Lord, and to persuade him to let *Israel* go; while *God* permitted the *Magicians* to counterfeit those miracles, it lookt like reasonable indeed that *Pharaoh* should not be convinced; but when they could not imitate, but did confess *b* the finger of the Lord, and *c* themselves suffered those

Ser. XV:

Mat. XIV. 30,  
21.

John II. 6, 7.

a Exod. VII.  
11, 13, 12.  
b Exod. VIII.  
19.  
c Exod. IX. 11.

those

Sct. XV.

a Mat. 24. 29.

b Vid. Raimundi Martini, pag. fidei, p. 262.

ארבע מאות  
דבין

c Four millions, vide pag. fid. ibid.

d 2 Thef. II. 10.

Tert. Apol. c. 23.  
Edatur hic aliquis sub tribunalibus vestris ex iis qui de Deo pati existimantur, qui aris imbalantes numen de vidore concipiunt, qui ructando conantur, qui anhelando profantur; nisi se demones confessi fuerint, Christiano mendi non audent; ibidem, &c.

those plagues which they could not either conjure up or down; then if Pharaoh will not be persuaded, 'tis plain nothing but his interests, not the wonders which were wrought by the Magicians, were the reasons that prevailed with him; for those were not reasons against more and greater miracles; yet they were effectual with him to the destruction of himself and his nation. Again when they who knew the mighty works Christ did, and were a forewarned by him of false Christs and false Prophets, that would come with signs and lying wonders; God allowing Satan leave to struggle at his last gasp, and to make a blaze when he was to fall from Heaven as lightning, but far beneath the glory of his onely begotten Son: when they who knew both these, chose yet to follow a Barchocab, a false falling Meteor, who came indeed with greater shew, and not with such strict mortifying Doctrines, nor onely with the thin encouragement of after-expectations as Christ did, for he gave them hopes of present temporal enjoyments; but he did no wonder besides spitting fire (S. Jerome says) and throwing great stones from his knee as from an engine, say his followers; which yet could not scare the Souldiers, neither did the Roman Eagles (which were true-bred) fear those flames he spate, but destroyed some c millions of them. Now 'tis evident by the comparison of the several signs that Christ and this Barchocab wrought, the only reasons that gave efficacy to that sleight imposture, and did make it over-power Christs mighty works, was their earthly desires and affections which Christs severe Doctrines could not gratifie, and therefore d they receiving not the love of the truth, but having pleasure in unrighteousness, gave themselves up to delusions to believe a lie; yet still those delusions went for reason with them. Once more Tertullian challenging the Heathen says, Produce before your judgment seats some, whom you will, of those who are inspired by any of your Gods, when gaping ore the Altar they have in its fumes (according to their custom) taken in the Deity till they are great with it. & ructando conantur, while they are in travel with him, as it were, have belching throws, that they burst almost, till they are delivered of the inspiration: while it is thus let but any Christian adjure them by the name of Christ, and if the spirits that they are possess with do not presently confess that they are devils, ibidem illius Christiani procacissimi sanguinem fundite, let the sawcy petulant Christian lose his life. He speaks of this as a known frequent trial. And Minutius Felix says, their chiefest Gods have been forced out of their Votaries, and acknowledged they were evil spirits. Now here was reason and experience; the miracle was so evident, that Tertullian bragging says, do not believe it if your eys and ears

can

A *can suffer you*; and the reason was more pressing then the fact: Nec enim Divinitas deputanda est quæ subdita est homini, *it being most impossible that that should be a God which a man could rule and triumph over*, so imperiously manage him, as with a bare command to force him from his hold, and make him shame himself so villainously before both his adorers and his enemies, as to say, *He was a Devil*. Yet the Heathens still found colours to do out all this conviction; and their old acquaintance with their Gods, together with the custom of their vicious worships, had more force with them then miracle and reason. And while the Christian disposeth their Deities, he was himself turned out of all his own possessions; and although he made their God confess himself a Devil, yet still poor he was made to suffer as a malefactor.

B And 'tis not strange if men now stick as closely to their vices, as those did to the Gods that patronized them, and it be as hard to exorcise the Devil out of their affections and practices, as it was then out of Heathen Votaries or Temples. They are as fierce against the Christian Religion for their lusts sake, as those for their *Venus*, and the very same account that made those Heathen customs, or the lying wonders of false Christs, or *Pharaoh's* Magicians signs, be more persuasive then the other more real miracles; namely, because they sided with their inclinations and interests. This very account makes little difficulties (which Almighty God hath left in our Religion, as he suffered signs and lying wonders heretofore, for trials) yea, makes cavils, mere exceptions, pals for reasons most invincible, be disputed, urg'd with great concern and passion, against all those methods of conviction which God hath afforded Christianity.

C Now if this be to receive Religion as a little Child, 'tis with the forwardness of Children, when they are displeas'd or ill at ease; who resist and quarrell with the thing that is to make them well or please them, and returne the Parents cares to ease and quiet them with little outrages and vexing. And do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee? Ask thy Father and he will shew thee, thy Elders and they will tell thee. Deut. 32. 6, 7. Now have Children any other way to know their Parents, then to let their Father shew them, and their Elders tell them? Or should we cast off the relation and renounce all the obedience due to it, because we are not sure of it our selves? For ought we know those may not be our Parents, we have only testimony for it: Thus we serve our God on that account; and yet Hath he not made thee and established thee? As he began us, so did he not nurse and bear



Sera XV.

Arist. hist. A-  
nim l. 5. c. 27.  
Plin. nat. hist. l.  
11 c. 24.

Rom. VIII. 7.

bear us in his arms, and carry us in all our weakneses and difficulties, till he brought us up to a full strength? Till by a miraculous and signal providence he had established, settled us? and after all these cares bestowed upon us, do we prove a generation of vipers only, such as do requite the bowels that did bear and nourish them, by preying on them and consuming them? Or like the offspring of a Spider, who, when he hath spent himself with weaving nets, and working of them into labyrinths, to be the granaries and the defences of his brood, to catch them prey, and to secure them; then the strongest of his young ones, when he is by these his cares established and grown ripe to destroy, makes those threads fatal to his parent, which he spun out of his bowels to be thread of life to him. And shall we be such children to our Father that established us? make all his plenties turn to poison in us, and invenome us against himself? make his miraculous mercies furnish us for the abuse and provocation of him? his blest Providence serve only to afford us arguments against it self; help to confute it self because it hath so prospered, doth still suffer us? But after all this, *is he not thy Father that hath bought thee?* who to all his titles to us, his endearing obligations, notwithstanding our despites and provocations of them; yet did give the life of his own Son to purchase o're again the same relation to us, that we might have right to the inheritance of his Kingdom: And then however we have hitherto affronted, let us be content now to be bought and hir'd, *to receive that Kingdom of God as his children; for if children, then heirs; heirs of God, and joynt heirs with Christ*, who died to make us Kings and Priests to God and his Father.

To whom be glory, &c.

SERMON



A  
S E R M O N

P R E A C H E D I N

S. P. E T E R S W E S T M I N S T E R

O N

Sunday *Jan.* 6. 1660. at the Consecration  
of the Right Reverend *Fathers* in God,

G I L B E R T *Lord Bishop of* Bristoll,  
E D W A R D *Lord Bishop of* Norwich,  
N I C H O L A S *Lord Bishop of* Hereford,  
W I L L I A M *Lord Bishop of* Gloucester.

---

B Y

R I C H A R D A L L E S T R Y D. D.

Canon of Christ Church in *Oxford*, and one  
of His Majesties Chaplains.

---

L O N D O N,

Printed by *Thomas Roycroft* for *James Allestry* at the Rose and Crown  
in Saint *Paul's* Church-yard. 1669.

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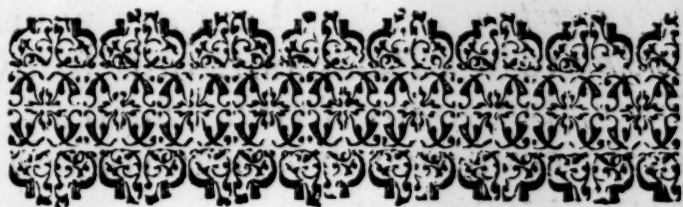
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TO THE  
Right Reverend Father in God,  
**GILBERT**  
LORD *Bishop of* LONDON,  
and Dean of His Majesties  
Chappel Royal.

My LORD,



**W**HEN I consider with what  
*reluctancies* I appear thus in  
publick; I have all reason  
to suspect and fear, lest this  
*offering*, which like an *unwilling Sacrifice*  
was dragg'd to the *Altar*, and which  
hath great *defects* too, will be far from  
*propitiating* either for *its self* or for the  
*votary*. But I must crave leave to add,  
that how averse soever I was to the  
*publishing* this rude *Discourse*, I make  
the

the *Dedication* with all possible *zeal*, and  
*ready cheerfulness*. For I expect your  
*Lordship* to be a *Patron*, not only to my  
*Sermon*, but to my *Subject*. Such a se-  
parate eminence of *virtue* and of *sweet-*  
*ness* mixt together may hope to ingra-  
tiate Your *Function*, to a *Generation* of  
men that will not yet know their own  
good, but resist mercy, and are not  
content to be happy. And for my self,  
Your *Lordships* great goodness and ob-  
ligingness hath encourag'd me, not  
only to hope that you will pardon all  
the miscarriages of what I now pre-  
sent, but also to presume to shelter  
it and my self under your *Lordships* *Name*  
and *Command*, and to honour my self  
before the world by this address, and  
by assuming the relation of

My Lord,

Your *Lordships* most humbly devoted  
and most faithful Servant,

RICH. ALLESTRY.





## SERMON XVI.

I N

St. PETERS WESTMINSTER.

January 6. 1660.

ACTS XIII. 2.

*The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

A



ND as they ministered to the Lord and fasted; the holy Ghost said, —

B

Although that ministering to God by prayer and fasting, be the indicted and appropriate acts to preface such Solemnities as this; and that not Sermons, but *Litanies*, and *intercessions*, are the peculiar adherents of Embers, and of Consecrations; and those vigorous strivings with Almighty God by Prayer are the birth-pangs in which Fathers are born unto the Church. Yet since that now this Sacred Office is it self oppos'd, and even the Mission of Preachers preach'd against, and the Authority that sends despis'd as Antichristian, whilst separation and pretence unto the Holy

O o

Ghost

Serm. XVI.



*Ghost* set up themselves against the strict injunction of the *Holy Ghost to separate*; the *Pulpit*, that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar*, and the bold ungrounded claims of *Inspiration*, that false teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher*, and says, *Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven, in it you have,

First, the Person that sends it out; τὸ Πνεῦμα τὸ Ἅγιον, *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; imply'd in the verb ἀφορῶντα *separate*, more particularly exprest in the foregoing words.

Thirdly, the thing to which they were impow'd by the Commission, or which was requir'd of them; set down in the remaining words of the Text, wherein you have

1. The Act injoyn'd; ἀφορῶντα, *separate.*
2. The Object; τὸ Βαρνάβαν καὶ τὸ Σαῦλον, *Separate me Barnabas and Saul.*
3. The End for what; εἰς ἔργον, *for a work.*
4. The Determination of that work; ὃ προσκλήματι αὐτοῦ, *for the work whereunto I have called them.*

Of these in their Order: and first,

*The Holy Ghost said.*

Of those (a) five things, for vwant of which the *second Jewish Temple* sunk below the *first*, and its Glory seem'd faint in the comparison, the Chiefest was the *Holy Ghost*; who became silent, his Oracles ceast then, and he spake no more by the Prophets. A thing not only confest by the *Thalmudists*, (who say our *Rabbins* have deliver'd to us, that from the time of *Haggai*, *Zechary* and *Malachy*, *The Holy Ghost was taken away from Israel*) but so notorious in experience, that when *St. Paul* meets *Disciples at Ephesus*, Acts 19. 1. and asks them if they have received the *Holy Ghost*, whether at their Baptisme the *Spirit* came down upon them as He did then on others; they answer ver. 2. *We have not so much as heard whether*

ארון 1. (a)  
אורים 2.  
וחקים 3.  
אש קדש 4.  
אש קדש 5.  
The Arke of  
the Covenant,  
with the Propi-  
tiatory and Che-  
rubims; the  
Vrim & Thum-  
mim; the fire  
that came down  
from Heaven so

consume the burnt offerings; the Glory of God that appear'd between the Cherubims; and the *Holy Ghost* that spake by the Prophets. See Gemar. c. 1. in Ioma. See also Galas. 1. 4. citing the same out of R. Elias, R. Solomon, R. David.

there

A *there be any Holy Ghost, any extraordinary effusions of the Spirit, whether he do come down in Gifts and Afflations, such as vve know were usual in the first Jewish Temple; but have not been for a long time; and we have not yet heard they are restored, (for of this pouring out of the Holy Ghost they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the Jewish Church.)*

Serm. XVI.

B But as our Saviour did supply the other four with all advantage, and so fulfilled the Prophecy, and made the (a) glory of that Temple greater: so for the fifth, the spirit, he was restored in kind with infinite improvement; that of (b) Joel fulfill'd, *I will pour out my spirit upon all flesh*, for they were all baptized with the Holy Ghost; baptized in rivers of living waters, which did flow out of the belly of themselves, for this he spake of the Spirit, which all that believed on him should receive, Joh. 7. 39. so that Joel did scarce feel or foresee enough to prophesse of this abundance, but the inundations were almost like Christ's receivings, without measure. Nor were his Inspirations as of old, dark and mysterious oracles, direction in rapture; where the Message it self was to have another revelation, and it must be prophecy to understand as well as utter: But in the Gospel his effusions run clear, and transparent as the Water that expresseth them, revealing even all the unknown languages that were the conduits and conveyances; all plain express direction, such as that of the Text.

4 Hag 2. 10.

6 Joel 2. 28.

John 1. 14.

C  
D  
E Novv amongst all the several uses of the Holy Ghost for which he was pour'd out in this abundance, amongst all the designs he did engage himself in, and advance, He does not seem to have a greater agency nor to interest himself more in any, than in qualifying for, and separating to Church-offices. This seems to be his great work: and indeed how can he choose but be particularly concern'd in those offices which are his own *χαρίσματα*, his gifts? Timothy's is expressly call'd so, in each of his Epistles, 1 Tim. 4. 14. 2 Tim. 1. 6. And when our Saviour, Ephes. 4. 8. is said to give the gifts of the Holy Ghost to men, it is added how, ver. 11. *He gave some Apostles, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, namely because those gifts enabled for those offices, and all the reason in the world that he should have a special hand in giving, where himself is to be receiv'd. Receive the Holy Ghost,*

SERV. XVI.PET. 2. 25.a Ep. ad Corinth.  
p. 54. edit.  
Junii.b apud Euf. b.  
l. 3. c. 23.c on 1 Tim. 4.  
14.

Matth. 28. 20.

that vvas from the beginning, and is yet the installtion  
to them. And if vve take them from their diuine original,  
from that great Pastor and Bishop of our souls, vwho was the  
maker of them too, Thus he vvas consecrated; the spirit of  
the Lord is upon me, therefore he hath anointed me to preach  
the Gospel, Luk. 4. 18. And vwhen he comes to ordain  
succession, he sayes, as my Father sent me, so send I you:  
and he breathed upon them, and said, Receive the Holy  
Ghost, Joh. 20. 21. And after bids them tarry at Jerusalem  
till they should be endued with power from above, Luk. 24.  
47. That is, endued with the Holy Spirit, Act. 1. The  
present Barnabas and Saul were sent by his Commission in the  
Text; and v. 4. And Saint Paul tels the Elders of the Church-  
es of Asia, the Holy Ghost made them overseers, Προϊστάτας,  
Act. 20. 28. Timothy had his Office, Αποφθελλόμενος; by  
immediate designation of the Holy Ghost, 1 Tim. 4. 14.  
(a) Clemens Romanus saith, the Apostles out of those they  
had converted, did ordain Bishops and Deacons, δοκίμασαντες  
πρώτους, having first try'd them by the Holy Ghost, and so  
taught by his revelation who should be the men. (b) And  
Clemens Alexandrinus says, Iohn after his return to Asia,  
ordain'd throughout all the regions about, ὡς ἔδωκεν αὐτῷ  
τοῦ ἁγίου πνεύματος; such as were signified and design'd by the Holy  
Ghost: So that Occumenius pronounces in the general,  
πρώτους ὡς ἐντολὴν τοῦ ἁγίου πνεύματος, The Bi-  
shops that were made, they made not inconsiderately on their  
own heads, but such whom the Spirit did command. Chry-  
sostome said as much before, and (c) Theophylact. Nor  
can we doubt that he maintains his interest in this affair  
even at this day: But that our Veni Creator Spiritus, Come  
Holy Ghost eternal God, does call him to preside in these  
so concerning Solemnities: For Christ, when he commis-  
sion'd his Apostles, assuring them, Behold I am with you  
even to the end of the world; which promise he performs  
only vicaria Spiritus presentia, by the presence of the Holy  
Ghost, who is his Vicar, as Tertullian expresses; nor can  
the Spirit be with them till then, but by making them be  
till then; which being done by Ordination, that Ecclesiasti-  
cal procreation, (for so they derive themselves to the Worlds  
end;) upon the strength of that promise we may assure our  
selves he does assist as truly; though not so visibly, as when  
he said here, Separate.

The Holy Ghost's concernment being thus secured, I  
haue this one thing only to suggest; that they who set  
them-

A

B

C

D

E



A themselves against all *separation* to these *Offices* and *Orders*, in and for which the *Holy Ghost* hath so appeared; (what they be I dispute not now) they fight against the *Holy Ghost*, and thrust him out of that in which he hath almost signally interested himself. And they that do intitle the *Spirit* to this opposition, do not onely make *Gods Kingdome* divided against it self, or raise a *faction* in the *Trinity*, and stir up division betwixt those *Three One Persons*; but they set the *same Person* against himself and make the *Holy Spirit* resist the *Holy Ghost*. You know the inference prest upon them that did this but, *interpretatively* in the *Devils Kingdome*, and did make *Satan cast out Satan*: and is't not here of force? And they who make the *Spirit* cast out the *Holy Ghost*, contrive as much as in them lyes *Gods Kingdome* shall not stand. I will not parallel the guilts. Those *Pharisees* blasphemed the *Holy Spirit* in his *Miracles*, ascribing that to *Beelzebub* which was the immediate work of the *Holy Ghost*: (and such indeed do sin unpardonably, because they sin irrecoverably; for *Miracles* being the utmost and most manifest expreis wherein the *Holy Ghost* exerts himself, they who can harden their understandings against them have left themselves no means of conviction, and cannot be forgiven, because they cannot be rectified or reclaimed.) These others do blaspheme the *Spirit* in his immediate inspirations and *revelations*, ascribing to the *spirit* of *Antichrist* all those *Offices* and *Orders*, which these gifts of the *Holy Ghost* were pow'd from Heaven immediately to qualifie for, and separate to: things in which he hath as signally appeared as in his *Miracles*: and as he made these *meanes* to convince the world, so he made those the *Officers* of doing it, and set them to out-last the other. Now in the same nearness that these two guilts come up one towards the other, just to the same degree these sin the sin against the *Holy Ghost*. For the *Holy Ghost* said, *Separate*.

So I pass to the *second*, to those whom this injunction is directed to. And thence I do observe in general, that

E Notwithstanding all the *interest* and *office* that the *Holy Ghost* assumes in these same *separations*, yet there is something left besides for *Man* to do. Although he *superintend*, they have a *work* in it: He is the *direction*, but it must be apply'd by *laying on of hands*. I have call'd them, saith he in the *Text*; and yet to them that

Serm. XVI.

Matth. 12. 28.

2.

1 Joh. 2. 20.

Serm. XVI.

a Epip. hæc. 75.  
 b Vide Athanas. Apol. 1.  
 How this judgement did derive it self down into the Reformation, may be seen from the account of the *Frates Bohemi*, who sought over the world for Episcopal Ordination, and were never quiet in their consciences till they had obtained it. Vide Johar. Am. Communi Ratio Discipline Ordinisque Ecclesiasticis in unitate Fratrum Bohemorum.  
 c Bed. Eccl. hist. l. 2. cap. 2.  
 d Suid. in voce Χριστιανισμ.

Tit. 1. 5.

ministred, the Holy Ghost said, *Do ye separate*. I do not now examine what degree and order of men they were whom the Holy Ghost here commissions for this Office. The Judgement of the *Antient Church* in this affair is enough known, by the condemnation of (a) *Aerius*, and by the Fate of (b) *Ischyas* and *Colluthus*: and for the present instance, in which they are call'd *Doctors* that are bid to do it, there hath enough been said to prove διδασκαλῶν a Title of a *Bishop*: to which I shall only adde, that it was a variation of Name that stuck by them untill *Bede's* age, in which, what *Bishop* signified does come under no question; for he does say, (c) that *Austin* call'd together to the Conference, *Episcopos sive Doctores, the Bishops or the Doctors of the Province*. Besides that there was then in *Antioch* a Bishop, *Ἐπὶ Κλαυδίου βασιλέως Ῥωμαίων, Πέτρος ὁ Ἀντιόχειας χριστονομαστὴς* Euodius ἐν Ἀντιοχείᾳ, μετ' ἐνομιάζεσθαι οἱ πάλαι λεγόμενοι Ναζωραῖοι ἢ Γαλιλαῖοι, Χριστιανοὶ, (d) in the time of *Claudius* Emperour of *Rome*, and of *Euodius*, whom the Apostle *Peter* had ordained at *Antioch*, those that before were call'd *Nazarenes* and *Galileans*, were call'd *Christians*: a thing which happen'd a little before this separation in the Text, as you finde Chap. 11. 26. But who they were that us'd to separate for every Execution of these holy Offices, will appear from the Instances that I shall make to prove the present Observation, that, besides that of the Holy Ghost there was an outward call: And whomsoever the Spirit sent, he commanded that they should have Commission from Men. And all my former Testimonies for the Holy Ghost, bear witness for this too. The Text is positive; here was a Congè d'eslire for *Barnabas* and *Saul*. *Timothy* had his office ἀπὸ χειρὸς τοῦ ἁγίου, by designation of the Spirit, 1 Tim. 4. 14. yet μετὰ τῆς χειρὸς τοῦ κυρίου, with laying on of hands, ibid. yea ἀπὸ τῆς χειρὸς τοῦ κυρίου, by the laying on of my hands, 2 Tim. 1. 6. And *Timothy* was plac'd at *Ephesus*, as *Titus* also left at *Crete*, to ordain others in the same manner; *St. Paul* providing for the succession of the Rite and Ceremony as well as of the Office. And in *St. Clement's* Testimony, δοκιμάσαντες πνεύματι, ἀπόστολοι καθιστάνον, the Spirit try'd, but the Apostles confirmed. And down as low as *Trajan's* time, when *St. Iohn's* date was almost out, his life and his Commission expiring, and the Churches of *Asia* to be provided with succession, the Men were πνευματικῶς σημαινόμενοι, signified by the Holy Ghost: But the

Chron.

A Chron. Alex. faith, ἐπέλεξε αὐτὸν τὴν Ἀσίαν ὅτι τὰς ἀποστολικὰς  
 πρεσβυτέρας, ἐπισκοπὰς καὶ διακόνων καὶ κληρικών, that he went  
 clean throughout Asia and the adjacent Regions, constituting  
 not only Bishops, but others of inferiour Clergie: and even  
 in the lowest thus it was; when the first Deacons were to  
 be made, Men full of the Holy Ghost and Wisdom were  
 to be look'd out, Act. 6. 3. But yet that did not auto-  
 rize them, the Holy Ghost and wisdom did not make a  
 Deacon: for besides that, the Apostles will appoint them  
 over their business, *ibid.* and they are brought to them, and  
 they do lay their hands upon them, verse 6. Thus it was  
 in those times of full effusion of the Holy Ghost: Men  
 alwaies had to do in giving that Commission: so that vho-  
 ever pleads an Order of the Spirit for his Office, (although  
 such a Commission of the Spirit, if he had it, would evi-  
 dence it self, and if it were, it would appear, for 'twas  
 the manifestation of the Spirit that was given to every man to  
 profit withall; yet) if we yield him his pretensions, and  
 let his own incitations pass for inspirations, and his strong  
 fancie for the Holy Ghost, if the Holy Ghost did call him,  
 vho did separate him? vhom the Holy Ghost calls, he sends  
 to his officers to empower; they both work; He says, do ye  
 separate.

And here a Consideration offers it self unto those holy  
 Fathers, vhom the Spirit makes his Associates in separating  
 men to sacred offices; that vhen they set apart even to the  
 lowest stalls of the Church, they labour to perform it so  
 that the Holy Ghost may be engag'd, and act along vvith  
 them in the performance: Separate such as they may pre-  
 sume the Spirit hath call'd, and will own. He does not  
 call the ignorant, or appoint blind eyes for the Body of Christ;  
 or make men Seers to lead into the pit. The Holy Spirit  
 calls not the unclean, or the intemperate; we know it was  
 another sort of Spirit that went into the swine: nor does  
 he ever say, Separate me those who separate themselves,  
 the Schismatics: the Spirit calls not such as break the u-  
 nity of the Spirit; nor sets into the rank of higher members in  
 Christs body those who tear that body, and themselves from  
 it: the factious, those that will not be bound neither in  
 bonds of peace nor of obedience, but break all holy ties,  
 that make commotions, and rave and foame, sure 'tis the  
 Legion that sends them, and not the Holy Ghost. He  
 vhom the Spirit will call, must not be under the reputa-  
 tion of a Vice, but should be of a good report, lest he fall  
 into

Serm. XVI.

1 Cor. 12. 7.

Mat. 5. 19.

Luke 8.

Serm. XVI.

a Theophyl. in locum.

b Matth. 4. 19.

a Gal. 8. 20.

a 1 Tim. 5. 17.

Heb. 13. 7.

b Matth. 19. 28.

c Rev. 1. 20.

into reproach, and so into the snare of the Devil, 1 Tim. 3. 7.

i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them.

(a) Αὐτὸ γὰρ τὸ εἰς Σκάνδαλον περιεῖσθαι, παγὶς ἐστὶ Διαιβολικὴ. For to be to any an occasion of falling, is to be the Devils snare.

Now Christ's (b) Fishers of men, those whom the Holy Ghost appoints to spread nets for the catching Souls to God, their lives must not lay snares for the Devil, and entangle Souls in the toyls of perdition. Those also that come to

you out of Ambition or of greediness of gain, the Spirit calls not neither: He calls we see εἰς ἔργον, to a work; so that they who seek more then they can well attend the labour of, or are qualified for the work of, they are not of his sending. But of all men the Holy Ghost will least

deal with the Simoniacal, that come not to a work, but to a market, that contract with Patrons for the spirits call, or, worse than their master Simon, would hire the Holy Spirit himself to say, Separate me them: The Successors of the

Apostles have a Canonical return to these, Your money perish with you. They whom the Holy Ghost does call must have

his gifts and temper; St. Paul hath set all down to Timothy and Titus, and those who minister in this employment; if they will be what he hath made them, joyne Commissioners

with him, and his Co-workers, they must order it so that he may work and act, which he does not but where he calls, nor does he call but those whom he hath qualified:

And 'tis of those only whom he hath call'd, that he says, ἀφοχωρῶν, Separate.

The third particular, the thing enjoyn'd; And the Holy Ghost said, separate.

The separateness of the Functions of the Clergy, the incommunicableness of their offices to persons not separated for them, is so express a doctrine both of the letter of the Text, and of the Holy Ghost, that sure I need not to say more, though several heads of Probation offer themselves:

As first the condition of the callings, which does divide from the Community, and sets them up above it; And

here I might tell you of (a) bearing rule, of (b) thrones, of (c) stars and (c) Angels, and other words of as high

sense, and yet not go out of the Scripture bounds, although the dignitie did not die with the Scripture age, or expire with the Apostles: the age as low as Phosins words

it



A it thus, (d) Τὸ Ἀποστολικὸν καὶ Θεῖον ἁγίωμα ὃ καὶ Ἀρχιερεῶν τὸ Ἀρχιερεῶν γένος ὅραται κληρονομεῖν. That Apostolical and Divine Dignity, which the chief Priests are acknowledged to be possess of by right of Succession. Styles which I could derive yet lower, and they are of a prouder sound than those the modest humble ears of this our age are so offended with. But these heights it may be would give Ombrages; although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more advantage take them by the hands to lift them up to Heaven. Those nearnesses to things above do but more qualifie them to be *πρόξυνοι τῆς βασιλείας τοῦ θεοῦ*, in Theoph. and to draw near to God on your behalf; that those your (a) Angels also may see the face of your father which is in heaven, and those stars are therefore set in (b) Christs right hand, that they may shed a blessing influence on you from thence.

2. The ἔργον and the κόπος, The Work and labour of the work, (the one is the Text's, and the other Saint (c) Paul's word) require a whole man, and therefore a man separate: and if Saint Paul, one of our separated persons here, who had the fulness of the Spirit, and the fulness of Learning too, that was brought up in the Schools, and brought up in Paradise, taught by the Doctors, and taught by the mouth of the Lord in the third heaven, snatcht from the feet of Gamaliel to the presence of God, to have a beatifical Vision of the Gospel, if after all this he cry out, *who is sufficient for these things?* sure they are not sufficient, who in those little intervals which their trades and necessities afford them, fall into fits and frenzies of Religion, have a sharp Paroxysme of irregular convuls'd Divinity, as if they were its ἐκπύματα, possess with their Theology till their weariness, and not knowing what to say do exorcise them.

D But not to speak only to the wild fancies of this Age, the Scripture says of the men of these callings, they are taken from among Men, and ordain'd for Men in things pertaining to God. And such discriminations are evinc'd by all the expressions of a Church in Scripture. 'Tis call'd the body of Christ: Now the parts of a body, as where they are so separate that they divide from one another, they do not make a body, but are an Execution; so where they are not separate in a diversitie of Organs, for several faculties and operations, it may be a dead Element, as similar bodies are, but cannot be that body which Saint Paul describes, 1 Cor. 12. Which is not one member, but

Pp

many,

Serm. XVI.

d Phot. cp. 34.

a Matth. 18. 10.

b Apoc. 1. 20.

c 1 Tim. 3. 17.

2 Cor. 12. 1, 2.

3. 4.

2 Cor. 2. 16.

Heb. 5. 1.

Col. 1. 24.

Serm. XVI.

— v —

a Ephes. 2. 21.

b 1 Tim. 3. 15.

many, verſ. 14. And if they were all one member, where were the body? verſ. 19. and indeed all that Chapter is inſpired for this Argument. In Chriſt's Church 'tis as impoſſible that every one can be *Επισκοπος* an Overſeer, as that every part in the body can be an Eye: and the whole frame of Man may be nothing elſe but a Tongue, as well as every Chriſtian may be a Preacher: And if it might, where indeed were the hearing? as Saint Paul does ask. The Church is alſo call'd a (a) building, and (b) Gods houſe: Now it is true that every Chriſtian is by Saint Peter call'd a lively ſtone, and all of them built up a Spiritual houſe, an holy Prieſt-hood, 1 Pet. 2. 5. and they all are a Royal Prieſt-hood, an holy Nation, a peculiar, ſeparate people, verſ. 9. Yet all this is no more of privilege than is affirmed in the very ſame words of the Jewiſh Nation, Exod. 19. 6. Where yet God had his ſeparated Levites, Prieſts and High-prieſts too. But ſure 'tis manifeſt enough that in this building, as in others, ſtones have their ſeparate places and diſtinct; every one cannot bear up the Corner, or be a pillar and foundation-ſtone; much leſs can every one place it ſelf in the Ephod, aſſume to be one of the *Vrim* and the *Thummim*-ſtones, and there break out in Oracles, and give reſponſes; and every ruſhiſh ſtone ſet it ſelf in the Mitre, and ſhine in the head ornaments, as if it were one of the precious ſtones of Sion. In ſine, (to ſpeak now out of Metaphor,) not only the tranſactions of the Text, which is a precedent for men to com-miſſion ſuch and ſuch, but alſo all Scripture rules direct a Choice; and where there is Election, there is alſo de-veli-cti-on, and both evince a ſeparation. And if all the Nations in the World have had their diſtinct Officers for Religion, and, as it were, to ſignalize the ſeparateness of their fun-cti-on, in many Nations they did live apart from Men: The Prieſts had their *adya* as well as the *Deities*; dark ſolitary Groves were made choice of, not ſo much for the God, as for his Officers retirement; ſo that every appearance of him alſo was a Viſion, and the Prieſt was reveal'd as well as the Oracle; and all this at the firſt to make a kind of ſacred Pomp for the ſolemnity of awfulneſs, (though afterwards it often prov'd but opportunity for ſoul per-formances.) And if to this uniform practice of the World Gods attestation be ſet, who order'd it in his own government; nor that as a Levitical or Jewiſh admini-ſtration, but it was practiſed amongſt his own from the

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A the beginning, and when dominions were but greater families, there were still *distinct* persons for the imployments of Religion; that was the *office* and the *priviledge* of the (a) *first-born*: *Eſau* was call'd *profane* for selling that (b) birth-right of his: (And the word in the Text here, ἀφωρισμένους *separate*, is the same which God does word the *sanctifying* the *first-born* for him with; *Exod.* 13. 2.) I were easy to deduce all this out of all ancient Jewiſh Records. And when the practice ever ſince hath been the same in *Chriſt* Religion; after all this, ſure nothing elſe but absolute defection of the *Notions* of *Mankind*, and blotting out all the impreſſions of *Univerſal Nature* and *Univerſal Religion*, or elſe an absolute *Command* from *Heaven*, could alter this Eſtabliſhment; from which command we are ſo far, that 'tis the *Holy Ghoſt* himſelf that ſaid expreſſly ἀφωριſμένους *ſeparate*.

B Now this ἀφωριſμένους, this *ſeparateness* in *Function*, does inter upon us a *ſeparateness* in *Life* and *Converſation*, and they who are thus *ſet apart from the World*, muſt keep themſelves *unſpotted from the World*. To *ſeparate* and *Conſecrate* are but two words for the ſame thing: *ſeparate three Cities* is the *Command* in *Deut.* 19. 2. and *they ſanctified three Joſh.* 20. 7. Our *offices* aſſume them both, and all are *holy Orders*. Now *ſeparate* and *pure* are both ſo primitive, and ſo eſſential notions of *holy*, that truly I cannot determine which of them is *original*, and which *ſecondary*: Our *Conſecration* does challenge both; and as we will be *ſeparate* in our calling; ſo we muſt be *ſeparate* in our lives, not (a) *conforming our ſelves to the World*, for I (b) *have choſen you out of the World*, ſaith *Chriſt*. A torrent licence of an Age muſt not carry us along; an *Univerſal Cuſtome* of the *World* muſt be no precedent, and can be no excuſe for us to do what is irregular. We are ἀφωριſμένους *ſeparate*; and that the *world* does ſuch things is no more a plea for us to do ſo, than that becauſe the *world* is *Common ground*, therefore the *Church* is ſo too, ſit to be put to all the uſes of the field, or of worſhip places. Were it a reaſonable argument; becauſe I ſee that the whole *Countrys* till'd, why ſhould I not break up the *holy places*, and plow the *Temple*? Why, ſo we are *enclos'd* for *God*, and *ſeparated* for the uſes of Religion, and to preſerve our ſelves *pure* for them. Our *Saviour* ſays that the *Community* of *Chriſtians* is a *City upon an Hill*; and then ſure the *conſecrated Perſons* are the *Temple* of that *City*, the

Serm. XVI.

a Vid. Tharg. Hier. ſolym Gen. 29. 3 & Jonath. ibid. & Solom. 1 arch. Gloſſam ad Exod. 19. 22. & ad cap. 24. 5. b Vide Iſido. Peleſio. l. 2. Ep. piſt. 47.

Iac. 1. 27.

a Rom. 12. 2. b Ioh. 15. 19.

Matt. 5. 14.



*Serm. XVI* *separate places of it; and then as they are moit in fight* **A**  
 (the Church is ordinarily the most visible building) so truly he that sees one of them, it should be as if he saw an open Church, where there is nothing else but holy duty, as if his life were Liturgy, publick Service and Worship of God. Hath your zeal never rose, at least your indignation, at the profane fury of this age, which never made a stop in violation of things sacred, when to its heap of other *Sacriledges*, it added most contemptuous defilements of *God's Houses*, making the place that (a) *Angels* meet us in to vvorship, and God (b) *dwell in* to (c) *bless us* there, **B**  
 the place appointed for the Divinest *Mysteries* of our Redemption, for the Celebration of *Christs Agonies*, for the Commemoration of the blessed Sacrifice, the place for nothing but *Christs Blood*, then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to pollute himself with those black *foulnesses* that made Hell and made Fiends, is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Saviours* Character a *Devil*, **C**  
*have I not chosen Twelve, and one of you is a Devil?* Yea if the good Saint Peter do become a scandal, tempt to that which is not good; *Get thee behind me, Satan.* Christ calls his nearest Officers *Stars*; Emblems of a great *separateness* those, that teach them how far their Conversation should be remov'd from Earth; for they are of another Orbe, *Heaven is the Region of Stars*. But they are Emblems of a greater *purity*; there's nothing in the World so clean as light, 'tis not possible so much as to fully shine; it may irradiate dung-hills, but they do not defile it; you may eclipse a Star but cannot spot it; you may put out the light, you cannot stain it. 'Tis a vword for God's purity: only his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light is inaccessible*; Yet sure they that are *stars in Christs right hand*, they do come neer, and mix their light with his; and they of all men must be pure and holy, whom the *spirit* calls to that place, as he does all vvhom he calls to that separation that he did *Barnabas* and *Saul*, the Persons and the next Part; *Separate me Barnabas and Saul*, **D**  
 I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registred the **E**

a 1 Cor. 11. 10.

b Exod. 15. 17.

c Exod. 20. 24.

John 6. 7.

Mat 16. 23.

Apoc. 1. 20.

1 Tim. 6. 16.

Apoc. 1. 20.



**A** the 11. Chap. ver. 24. *He was a good man, full of Faith, and of the Holy Ghost, and the good influence that that had upon the people follows; and much people was added to the Church.* And as for Saul; though he began the Christian persecution, and was baptiz'd in the first Martyr-blood, and breath'd out threatenings, so that nothing but thunder could out-voice him, and at last was born as an Extraneous, as an untimely birth, aborting through those wounds which his own hands had made in the Church, and making himself a birth with ripping up her bowels; yet this Abortive prov'd the strongest birth, and 'twas a Misfortune into the chiefest Apostle. As he began the after-sufferings of Christ in Stephen; so he fulfilled the *deceit*, and made up all that was behind, in himself, being in death more than those he inflicted. The sound of his preaching was louder than that at his Conversion, out-voic'd the thunder; for this went out into all lands, as if himself alone meant to execute the whole Commission, *preach the Gospel to every creature*: which he did almost, not only preaching to those places where Christ was not named, without the other Apostles line; but even where the rest employ'd themselves; he wrought as much as they, in Asia as Saint John, at Antioch as Peter; yea and at Rome too, having as much to doe in their foundation: If I had said more, I could have brought the Popes own Seal for evidence; where not onely both are, but Saint Paul hath the right hand: And truly if they had had the luck to think at first of founding all their pretensions on Saint Paul, his care of all the Churches would have born them out, as well as feed my Lambs does now. But these considerations I pass; though they would give a Man that hath done mischief in the Church a pattern for the measures of his future Service to the Church: The thing I shall concern my self in, is the solemn separation here of those who were before separated to the work of the Gospel: Barnabas sent by the Church of Jerusalem to Antioch, Act. 11. 22. and Paul not onely separated from his Mothers womb, Gal. 1. 15; but chosen by exprets Revelation, and by the laying on of Ananias hands (a) that so he might receive the Holy Ghost, qualified to (b) preach the Gospel to the Gentiles and to Kings. In which work both of them had for some years exercised themselves. Yet here is a new consecration, and they are taken up to a condition more separate, and distinct from what they were before. And all those vast advantages in

double

Pp 3

which

Set. m. XVI.

Act. 9. 1.

1 Cor. 13. 8.

Col. 1. 24.

Mar. 16. 19.

Rom. 15. 26.

2 Cor. 10. 16.

2 Cor. 11. 23.

John. 21. 15.

a Act. 9. 17.

putting on his hands he said, the Lord hath sent me; that thou mightest be filled with the Holy Ghost.

b Act. 9. 15.

& 22. 14.

## Serm. XVI.

V

α' Ἀποστολῶν οἱ  
ἴσχυον, καὶ οἱ οὐκ  
ἔχουσιν.

Separate for  
the work, that  
is, for the A-  
postleship. Oc-  
currences upon  
this text. And  
so Theoph.

καὶ οἱ οὐκ ἔχουσιν  
ἰσχύοντες καὶ οἱ  
ἔχοντες οἱ οὐκ ἔχουσιν.

Theoph. in Act.  
Apostol. p. 2.  
& in locum.

p. 118.  
b Vid. Theoph.  
in locum pany.

which these persons did excell; the one of *faith* and *ful-  
ness of the Holy Ghost*, the other, besides those, of ex-  
press and immediate mission from Heaven; and the most  
strange success their labours had been blest with, all these  
I say, did not qualifie them to *assume* these *powers* which  
the *Holy Ghost* commands *another Separation* to enstall  
them in: and 'twas this *Call* that call'd *Paul* to be an (a) *A-  
postle*, *Rom. 1.1.* (as from this time he is alwayes call'd *Paul*,  
not sooner.) Nor do we find any least footsteps of their  
being Apostles before, though *Barnabas* were sent to *An-  
tioch*, yet he does not undertake what *Peter* and *John* did  
at *Samarita* in the very same case; for they *confirm* and  
*give the Holy Ghost*, *Act. 8. 15, 17.* but *Barnabas* does no-  
thing but *Exhort*, *Act. 11. 23.* and he and *Paul* together  
*preach the Word* abroad, but we find nothing else they  
enterpriz'd: but from this time they *exercise Jurisdiction*,  
*settle Churches*, and *ordain them Elders in the Churches*,  
*Ch. 14. 22, 23.* and (as it does appear) *singly* deriv'd these  
powers to others, to be exercised by them *singly*. To  
*Titus* most expressly, *Tit. 1. 5.* the like also to *Timothy*, with  
all the other acts of *Jurisdiction*, (of which their *Epistles*  
are the *Records*) particularly that of *Censures*, which *Paul*  
himself had inflicted on offenders in the *Churches* he had  
planted. *Powers these*, which by such *steps* and by *degrees*  
of separation an *Apostle* himself receives, and does not  
execute till he ascend the *highest*, that which they have  
a *new solemnity* ordain'd from *Heaven* to enstate them in,  
by a *new laying on of hands*, and the *Holy Ghost* himself  
commanding; *Separate*.

The *separateness* of this *highest order* in the *Church* is a  
doctrine handed down to us both by the *writings* of all  
ages and the *practices*; (two things, which as they scarcely  
do concur in such a visible degree in any other things  
in our Religion, so also when they do concur, they  
make and secure *tradition* beyond all contradiction, give  
it sufficient *infallibility*: and truly he that does refuse the  
evidence which such tradition gives to all the motives of  
believing *Christianity*, if he be not a *Socinian*, he must  
be an *Enthusiast*, and can receive his Religion only from  
*Revelation*.) Now the matter of fact of this *tradition* is a  
subject for *Volumes*, not for a discourse, and it hath filled  
so many, that there is nothing left unsaid, or to be said  
against, as to the main: And they that pick some little  
sayings seeming against this order out of those *Ancients*  
which

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A which were themselves of it, and wrote much expressly for it, and think by those means to confute it, do the same thing with that *Romanist*, who tore some little shreds; that look as if they favoured some opinions of the *Romanists*, out of the books of *Protestants*, most of which were directly writ against the *Church of Rome*; and putting those together went about by them to convince the world there never were any such things as *Protestants*, but they that did profess to be so were all *Papists*.

B But I will say no more then my *Text* hath done, which evidences it not a separation only of *degree*, but *Order*, by a *new Ceremony*, and commissionating to *new powers*. If I would stay on words, 'tis expressed here by one that speaks very great distances, *Ἀφορισμῶν*, *separate*, which does in *Scripture* word the distances that the *censures* of the Church do make; *Luke 6. 22.* and still in the *Greek Liturgies*, when absolution is given, 'tis said to be (α) *eis mōn agnē ē aphorismōn*, to free them from all curse and separation; as if to pass into the bounds of this uncall'd, were such a thing as to leap over the *Censures* of the Church; over the *Line of Excommunication*; and to break through this wall of separation, were to break through *Anathemas and Curses*: Yea, 'tis used to express the distance betwixt the Lord's two hands, his right hand and his left, at the day of Doom; *Mat. 25. 32.* betwixt which hands there is a μέγα χάσμα, a most insuperable gulf.

C But these I shall not urge. Indeed the *Fathers* of the Church have been in these last dayes counted *Ἀφορισμένοι* *separate* in the severest sense, cast out as the dung of the Earth; and the calling it self was under reprobation, as if it separated only to the left hand of God: but so it was with their Predecessours in the *Tow*, Saint Paul sayes of himself and the rest of his Order, that they were counted *ὡς ὠκιστάριον* and *μεταλυστα*, as the filth of the world, and the off-scouring of all things, *1 Cor. 4. 13.* and as if they were called only to raine, and consecrated for a sacrifice, he says, the Lord hath set us forth as men appointed to death, *vers. 9.* Indeed since God hath pleased to own you as his Churches, *Angels*, we are not troubled if some have counted you as the off-scouring of the Earth; while we know *Angels* do relate to Heaven: and let them consider how they will reprobate those to the left hand of God, whom Christ calls stars in his right hand, and he is at the right hand of his Father; and while you were accounted so you did

Serm. XVI.

Bicely.

α Εὐχαριστίας.  
Goar. p. 684.



Serm. XVI.

V

did but follow them that went before in *sufferings* as well as *office*; and to do so was part of the *ἔργον*, the work that they were separated to; which is the next part, For the work.

I shall but run this over, and reflect upon it as I pass, according as it is of present Concernment; and

First, Saint Paul's work was to *preach the Gospel*, and we find him doing it from this time forward to his End. The high Priest of the Jews was called the *Angel of the Lord of Hosts*; of which name an Heathen does give this account, that he was call'd so, because he was, ἄγγελος τῆ τοῦ θεοῦ ἀγγελίας, the Angel or the Messenger of Gods commands: so Diodorus Siculus. And Malachy gives the same reason, Mal. 2. 7, he was the Substitute to him upon Mount Sinai, and gave the Law also, only without the thunder. Our Governours succeed into the Name, they are the Churches Angels; and when we hear the word from them, we have it as it were from Heaven again, and we receive our Law too ἐν ἀγγέλαις Ἀγγέλων, by the disposition of Angels. Indeed the Case now is not like Saint Paul's, the Gospel then was to be first revealed to all the World, and by continual inculcating secur'd against the depravations which all the malice of the Devil and the World sought to infuse, and the unskilfulness of infant Christians did make them apt to entertain; But now we are all confirm'd Christians: Yet truly the time is now such as did give occasion for Saint Paul's charge to Timothy, 2 Tim. 4. 1, 2, 3, a time wherein they will not indure sound doctrine, but after their own lusts shall they heap to themselves teachers. He therefore that is in Timothy's place; must heap up Reproofs and Exhortations; or he must heap good sound dispensers of them: Such as will feed the Lambs with sincere milk, not chaf'd and heated with commotion and husie restless faction; not embitter'd with the overflowings of a too-ful gall; not sour'd with eager sharpnesses of a malicious or a dissatisfied mind; not impoisoned with the foul tinctures of a scandalous life, nor the Corrosive infusions of Schismatical and turbulent opinions. He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them to live quiet and peaceable lives in all godliness and honesty; He, like the Angel on Mount Sinai, gives the Law to a Nation together, preaches to his whole Diocess at once, Continually.

2.

The second work was *praying for*, and  *blessing them*:

This

Apoc. 1. 10.

Ads 7. 1.

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A This does begin, and close every Epistle; that he asserts of himself constantly, and 'tis well known the *χαρισματα*; gifts of those times inspir'd for this Work. Now thus our Angels also are Angels of Incense, The High Priests Office in especial: Those that did daily Minister perform'd a service of Incense too, that did accompany the prayers of the people, and sent them up in perfume; but the High Priests Incense was part of the (a) Expiation, and was the cloud that cover'd the transgressions of the people when he came with them all about him before the Mercy-seat. And they who shall consider that the prayer of Moses (Now Moses and Aaron were among the (b) Priests, Psal. 99. 6. and He was the chief (c) Priest) did withhold the arm of God when it was stretch forth in fury to destroy, and did commit a violence upon the Lord, such as he could not grapple with, but seems to deprecate, and would fain avoid, and says, *Let me alone, that I may destroy them*, Exod. 32. 10. If thou wilt permit me, my fury shall prevail upon them, saith the Arabick, but if thou pray it cannot; therefore *let go thy prayer*, saith the Chald. and *let me alone*. And they who shall consider also that His prayer did maintain a breach against the Lord, when He had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulst him, Psal. 106. 23. (d) They that consider these effects, will certainly desire the Prayers and Benedictions of those Gods chiefest Officers of blessing, those that are consecrated to bless in the Name of the Lord; and will have them in love for this works sake.

D Their Third work is Government, which may be some do look upon as privilege and not as work; the expectation and delight of their ambitions, and not the fear and burthen of their shoulders. But ambition may as rationally fly at Miracles as Government, and as hopefully gape after diversity of Tongues, as at presiding in the Church, the powers of each did come alike from Heaven, and were the mere gifts of the Holy Ghost, (e) 1 Cor 12. 18. It was so in the Law; when God went to divide part of Moses burthen of Government amongst the Lxx, he came down and took of the Spirit that was upon him; and gave it to the Lxx, Num. 11. 25. A work this that may have reason to supersede much of that which I first mentioned: For notwithstanding all Saint Paul's assistances of Spirit, he does reckon that care that came upon him daily

Q9

from

a Lev. 16. 12, 13

b' Νίχης δὲ ἐὰν  
μοις Ἀμφι-  
τρον. Gr 8.  
Naz. Orat. 6. ad  
Greg. Nyssen.  
ἐν τῷ 170  
Aben Est.  
ad Psal. 99.  
'ἵνα δὲ ἵσχυον.  
Greg. Naz.  
ubi supra  
'Ἀρχιερεὺς  
Philo de vita  
Mosis l. 1, & 3.

d Had not Moses  
his chosen stood  
before him in  
the breach so  
turn away his  
wrath lest he  
should destroy  
them.

e διὰ τὸ μὲν, χα-  
ρίσματα ἰαμῶν.  
ταῖς, καὶ ἐν ἑαυτοῖς  
ἡν γὰρ αὐτῶν,  
Miracles, gifts  
of healing, Go-  
vernments, di-  
versities of  
tongues.

Serm. XVI.

a [that sense he  
puts upon it in  
the epistle to  
the Galatians  
ch. 5, ver. 3.]

from the Churches amongst his persecutions, and it summes up his Catalogue of sufferings: 2. Cor. 11. Such various Necessities there are by which Government is distracted, and knows not how to temper it self to them. For sometimes it must condescend: Paul notwithstanding Apostolical decrees made in full Council that abrogated Circumcision, (as the Holy Ghost had declared it void before,) yet is fain to comport so far with the violent humours of a party as to Circumcise Timothy, at the very same time when he delivered those decrees to the Churches to keep, *Act. 16. 3, 4.* yet after wards when Circumcision was lookt on as Engagement to the whole (a) Law, and to grant them that one thing, was but to teach them to ask more, and to be able to deny them nothing; then he suffers not Titus to be circumcised, nor gave place to them by submission, no not for an hour, *Gal. 2. 3, 5.* Thus the Spirit of Government is sometimes a Spirit of meekness, does its work by soft yieldings, and breaks the Adamant with Cushions which Anvils would not do: The Ocean with daily billows and tides, helpt on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many ages; and yet makes not the least impression on it, but is beat back, and made retire in empty tome, in insignificant passion: when a few single drops that distil gently down upon a rock though of Marble, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. And yet Government hath a rod too, which like Moses's can break the rock, and fetch a stream out of the heart of quarre; and which must be used also: the Holy Spirit himself breathed tempest when he came, blew in a mighty boisterous Winde: nor does he alwayes whisper soft things, he came down first in a sound from heaven, and spoke thunder; nor did it want lightning, the tongue was double flame. Of some we know we must have a Compassion, but others must be saved with terror, *Iude 22, 23.* which drives me on to the last piece of their work.

4.

The Censures of the Church, the burthen of the Keys; which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify publick exclusion out of the Church for scandalous Enormities, and re-admission into it upon repentance, have been sufficiently evinc'd to belong to the Governours of the

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A the Church. The Exercise of these is so much their work *Serm. XVI*  
 that Saint Paul calls them the *Weapons of their spiritual*  
*Warfare*, by which they do cast down imaginations and every  
 high thing that exalteth it self against the Knowledge of  
 God, and bring into captivity every thought to the obedi-  
 ence of Christ, 2 Cor. 10. 4, 5. a blessed victory even for the  
 Conquered; and these the only *Weapons* to atchieve it with.  
 If those who sin scandalously, and will not hear the admoni-  
 tions of the Church, were cast out of the Church; if not Re-  
 ligion, Reputation would restrain them somewhat: not to  
 be thought fit company for Christians would surely make  
 them proud against their Vices. Shame, the design'd  
 Effect of these censures, hath great pungen-  
 cies, the fear of it does goad men into actions of the greatest haz-  
 ard, and the most unacceptable; such as have nothing  
 lovely in them, but are wholly distastful. There is a  
 Sin whose face is bloody dismal, and yet because tis coun-  
 tenanc'd by the Roysting Russian part of the world,  
 men will defie Reason and Conscience, Man's and God's Law,  
 venture the ruine of all that is belov'd and dear to them  
 in this world, and assault death, and charge and take  
 Hell by violence; rather then be asham'd before those  
 valiant sinners, Satans Hectors: and, they must never  
 come into such Company if they do not go boldly on  
 upon the sin, is of more force with them than all  
 the indarments of this World, than all their fear of  
 God, and Death, and that which follows. Now if Re-  
 ligion could but get such Countenance by the Censures  
 of the Church; and every open sinner had this certain fear,  
 I should be turn'd out of all Christian company, shall be  
 avoided as unfit for Conversation; would it not have in  
 some degree the like effect? and if the motive be as much  
 exactly, would not men be chaste or sober or obedient for  
 that very reason for which they will now be kill'd and be  
 damn'd? Without all question Saint Peter's Censure on  
 the intemperate, 1 Cor. 5. must needs be reformation to  
 him: 'Tis such a sentence to the drunkard, Not to  
 company with him, whose Vice is nothing but the sauce  
 of Company; and who does sin against his Body and  
 against his faculties and against his Conscience, is sick, and  
 is a sort, and goes to Hell meerly for Societies sake.  
 Now the infliction of these censures is so much the work  
 to which Church.governours are call'd by the Holy Ghost,  
 that they are equally call'd by him to it and to Him-  
 self;

Serm. XVI. *self; both are alike bestow'd upon them: Receive the Holy Ghost, whose sins ye retain they are retained, John 20. 22.* And in the first derivations of this office, it was performed with *severities*, such as this age I doubt will not believe; and when they had no *temporal* sword to be auxiliary to these *Spiritual weapons*.

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity*, who having drawn themselves out of the Church, from under its authority, are also got out of the power of its *Censures*: So children that do run away from their *Fathers house*, they do escape the *Rod*; but they do not consider that withall they run away from the *inheritance*: and many times in those that do not do so, but stay within the family; long intermission of the *Rod*, and *indulg'd licence* makes them too big and heady to be brought under *discipline*. And is't not so with us? Among many of those that stay within the Church, (I know not whether I do vvell to say so, when of these I mean there is little other Evidence of their doing so but this, that they vwill *swear* and *drink* of the Churches *side*; Blessed Sons of a *demolished Church*, who think to raise their *Mother a temple* by *throwing stones at her*;) by reason of the late overthrow of *government* and *discipline*, and the *consequent licenses*: Vice hath been so nurst up, not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints*, and have set up the *Religion of License*: that now sin is grown so outrageous, as to be too strong for *discipline*; nay rather than it should be set up, 'tis to be feared they would endeavour to reverse all in the Church, and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion*. And indeed to what purpose were the *Censures*, whose first and medicinal effect is *shame*, amongst men, where 'tis in very many instances the *only shameful thing not to be vitious*; where men stand *candidates* for the reputation of *glorious sinners*, take to themselves *sins* they have *not committed*, that are *not theirs*, and *usurp* Vice; *sins* and *damnationes hypocrites*? What work is here for *discipline*? But this state wants not precedents; the *censures of the Church* were not only lay'd aside in the *Vastations* of the *Arrian* heresy and persecution; when the *weapons of the Churches warfare* were too weak to make defence against all their cruelties



- A cruelties and impieties: and before that in *Diocletian's* daies against the *Lapsi*: But we find also that Saint Paul is forc'd to break out only in a passionate with; *ὄφελον ἔδοξαίνην*), I would they were even cut off that trouble you (cut off by excommunication he means) *Gal. 5. 12.* When he saw the ill humours were too spreading, and too tough also; *Sedition* and *Schisme* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: then he does *excommunicate* them only in *desire*. And again, *2 Cor. 10. 6.*
- B and having in a readiness to revenge all disobedience when your obedience is fulfil'd. It becomes therefore every one that hath good Will for *Sion*, to labour to fulfill his own obedience, that so the Church may be empower'd to use *Christ's Method* for reforming of the rest. And they that will not do so, must know they shall not only answer for their sins, but for refusing to be sav'd from them, that they resist all medicine, as men resolv'd that nothing shall be done towards their Cure, as men that rather choose to perish, and prefer destruction. And for the seasons and degrees of putting this work into Execution, Wisdom must be implor'd from that Spirit of Wisdom that calls unto this work: The last Part; Wherunto I have called them.
- C

- The Nature of the calling of the Holy Ghost is a Subject that would bear a full discourse. But waving those pretensions which *Necessity*, and inward incitation do make to be the Calls of the Holy Ghost; I shall positively set down that the call of God and of the Holy Ghost to any Work or Office, (for I enquire not of his calling, to a privilege or state of favour,) is his giving abilities and gifts qualifying for that Work or Office: he call immediate when the gifts were so, but mediate and ordinary, when the abilities are given in his blessing on our ordinary labours. 'Tis so in every sort of things, *Exod. 31. 2.* See I have call'd Bezaleel, and I have fill'd him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him *Aholiab*, and in the hearts of all that are wise hearted I have put Wisdom, that they may make all that I have commanded thee: And he repeats the same again, *Chap. 35. 30.* adding that he hath put in his heart that he may teach, both He and *Aholiab*; so that giving this skill to work and teach is nam'd Gods calling. So in another case, the
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Serm. XVI.

Lord does say of Cyrus, *I have call'd him*, Esay 48. 15. which he explains in the 49. *I have holden him by my right hand to subdue Nations before him, to loose the loyns of Kings, I have girded him.* So when *Isaiah saith, the Lord hath call'd me from the Vomb*, or rather sayes that of our Saviour, *Ila. 49. 1.* he tells you how, *ver. 5.* *he form'd me and prepared me from the Vomb to be his servant, to bring Jacob to him.* And throughout the New Testament, as his Call to a privilege is *χαρις*, his grace, in allowing such a state of favour; so his calls to a Work are his *χαρισματα*, his gifts enabling for it.

The Gifts of these *Apostles* by which they were enabled for their Office, and which made up their call, are set down: those of *Barnabas* in the fore-cited 11 *Act.* *He was a good man, full of faith, and of the Holy Ghost*; and *Paul's* call was a little Extraordinary. If we look into times, we shall find reason to believe those revelations in 2 Cor. 12. were given to *Paul* a little before this consecration of him in the Text. That Epistle was writ, saith *Baronius*, in the second year of *Nero*, and this separation was in the second of *Claudius*, as may be gathered also in some measure from the *famine* mention'd in the 28. verse of the 11. chap. betwixt these two were fourteen years: now saith Saint *Paul* when he wrote that, *he had his revelation somewhat above (a) 14. years before*; a little therefore before this solemnity. Here was a call indeed, call'd up to the third heaven to receive instructions for his Office, and for ought he did know, call'd out of his own body too, that he might be the fitter for it; whether in the body or out of the body, I cannot tell, God knows, verse 2. and that again, verse 3. They whom Gods Spirit qualifies for Consecration to separate to these diviner Offices may be stil'd *Angels* well, when they are call'd from all regards or notices of any body that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the Soul is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that dear partner of it self, it is so onely sensible of this Employment. 'Tis not for an *Apostle* (or for his Successor) to think of things below with much complacency: When these have all their uses, all their glories on, they but make pomp to dress the body; which an *Apostle* does not designe for, nor knowes whether he be concern'd at all in.

2 ab annis quatuordecim, saith the Arab.

A in. He becomes something *without a body*, and above the *Earth*, who for a preparative must be *taken up to Paradise*, and *call'd from all commerce and all intelligence with his own body*. Saint Paul was *call'd from Heaven* to preach the Gospel; but he was *call'd to Heaven* to qualifie him for this higher separation, to an *Apostle* and Church-Governour.

Serm. XVI.

And now you see your calling, Holy Fathers: and to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not call'd; I shall onely take notice hence of the *counter-part* of this call, the charge God takes upon him, when he calls to this charge; and that is, he *owns* and will *protect* whom himself calls. 'Twas that he promised to the *Founder* and God of your Order; *I the Lord have call'd thee, and I will hold thine hand, and I will keep thee, Isai. 42. 6.* And when he said of Cyrus, *I have call'd him, he said also, he shall make his way prosperous, Isai. 48. 15.* And so he shall be the way what it will; for thus he said to Jacob, *I have call'd thee, when thou goest through the water I am with thee, and through the rivers they shall not overflow thee, Isai. 43. 1, 2.*

C There was Experience of all this in one of the chief *Princes* of your Order; when the *Apostles* were scarce safe within their *ship*; they were so toss'd with waves and fears, yet if our Lord will call him, Peter is confident he shall be safe even in the sea; Lord, if it be thou, bid me come unto thee on the Water, saith he; and the Lord did but call him, and he went down and walked on the water safely: as if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, were neer drowning him, and he but call'd the Lord, immediately he stretched out his hand and caught him: He answers his call, if we answer ours; if we obey when he says come, then will he come and save when we call to him. And so Peter receiv'd no hurt, but a rebuke; *O thou of little faith, why didst thou doubt? couldst thou imagine I would not sustain thee in the doing what I bid thee do? In answering my call: But why seek we experience of so old a date? There is a more encouraging miracle in these late calls themselves.* Had God sustain'd the Order in its *Offices* and *dignities* amidst those waves that wrack'd the Church of late, it had been prodigy of undeserved Compassion to our Nation: but whenas all was sunk, to

Marth. 14. 28.

29.

31.

ibid.

bid

Serm. XVI.

Eph. 1. 19. 20.

Num. 12. 3.  
20. 10.

Deut. 31. 11.

Num. 16. 3.

bid the sea give up what it had *swallowed* and *consumed*; this is more than to catch a *sinking Peter*, or to save a *falling Church*. The work of *Resurrection* is emphatically call'd the *working of God's mighty power*, and does out-sound that of his *ordinary conservation*. And truly 'twas almost as easie to imagination, how the *scattered Asomes* of mens dust should *order* themselves, and *reunite*, and *close* into *one flesh*; as that the *parcels* of our *Discipline* and *Service* that were lost in such a *vild confusion*, and the *Offices* buried in the rubbish of the demolisht Churches, should *rise again* in so much *order* and *beauty*. *Stantia non poterant secula probare Deum*. This calling of the *Spirit* is like that when the *Spirit* moved upon the face of the *abyss*; and call'd all things out of their *no-seeds* there; or like the call of the *last Trump*. Thus by the miraculous mercies of these calls God hath provided for our *hopes*, and warrant'd our *faith* of his *protections*! yet he hath also sent us more security, hath given us a *Constantine*, if his own be not a *greater Name*, and more deserving of the Church; for which (it is well known to some) he did *contrive* and *order*, when he could neither plot nor hope for his own *Kingdome*; and did with passion labour a *succession* in your *Order*, vvhhen he did not know how to lay *designes* for the *succession* of himself or any of his *Fathers* house to his own *Crown* and *dignity*. Nor is the secular arme all your security: God himself hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses*, the meekest man upon the Earth, that in his life vvas never angry, but once at the *rebellious*; seems very passionate in calling Vengeance on those that stir against these holy Offices. *Smite through the loines of all that rise against them, and of them that hate them, that they rise not again*: the loines (we know) are the *nest of posterity*; so that, strike through the loines, is, stab the *succession*, destroy at once all the *posterity* of them that would cut off this *Tribe*, and hinder its *succession*. Nor vvas this *Legal Spirit*; Gospel is as severe. Those in Saint Jude that despise these *Governours*, that do as *Corah* and his *Complices* did, (vvhho gathered themselves against *Moses* and *Aaron*, and said, *You take too much upon you, ye sons of Levi, since all the Congregation is holy, every one of them, and the Lord is among them, wherefore then lift you up your selves above the Congregation of the Lord?* words these that we are vvell acquainted with, and vvhich it seems St. Jude looks on

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A on as sins under the Gospel:) these *perish in the gainsaying* of Core; whom God would not prepare for punishment by death, but he and his accomplices went *quick* into it; He would not let them stay to dy, but the Lord made a *new thing*, to shew his detestation of this sin, and the Earth swallow'd it in the Commission, and *all that were ali'd and appertain'd to them* that had an hand in it. And truly they may well expect strange recompences, who do attempt so strange a *Sacrilege*, as to pull *stars* out of Christ's own right hand: from whence, we have his word, *that no man shall be able to pluck any*; but if they shine thence, on their Orbs below, and *convert many to righteousness*, their light shall blaze out into glory, and they shall ever dwell at his right hand, To which right hand He that brought again from the dead the Lord Iesus, that great Shepherd and Bishop of the sheep, and set him there: He also bring you our Pastors, and us your flock with you; and set us with his sheep on his right hand. To whom, with the same Iesus and the Holy Ghost, be ascribed all blessing, honour, glory, and power, from henceforth for ever. Amen.

B

Serm. XVI.

Jude 11.

Num. 16. 30.

ver. 32, 31.

Iohn 10. 21.

Heb. 13. 20.

Matth. 23. 31.

F I N I S.

R r

2. 1. 1. 1.

22

A  
S E R M O N

PREACHED AT  
HAMPTON-COURT

On the 29<sup>th</sup>. of *May* 1662.

Being the Anniversary of

His Sacred Majesties  
Most happy Return.

---

B Y  
RICHARD ALLESTRY D.D.  
and Chaplain to His MAJESTY.

---

L O N D O N,

Printed by *Thomas Roycroft* for *James Allestry* at the Rose and Crown  
in Saint Paul's Church-yard. 1669.

MEMORIAL

PRESENTED AT

HAMILTON COURT

On the 10th of May 1862.

In answer to

H. S. of Majesties

Most Gracious

BY

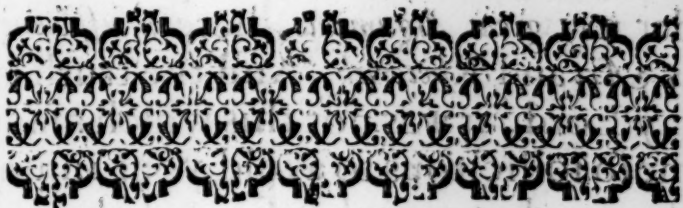
RICHARD WILKINSON D.D.

and Chaplain to His Majesty.

LONDON

Printed by W. B. Whittaker at the Strand Press  
10, St. Paul's Church-yard, 1862.





T O

The Right Honourable

E D W A R D

Earl of Clarendon, Lord high Chan-  
cellour of *England*, and Chancellour of the  
University of *Oxford*.

My LORD;



O vouch your Lordships  
commands for the pub-  
lishing this Discourse, I  
might reasonably think,  
would be to *libel* your judg-  
ment; and the prefixing your *Name*  
to it, and this mean address, would  
look rather like *revenge* than *homage* or  
*obedience*: if I did not know that *low*  
performances are due to the transcen-  
dency of such a *subject* as I then dis-  
cours'd upon, and such a *Patron* as I

R r 3

now

*The Epistle Dedicatory.*

now dedicate to : So I lie *prostrate* under my great *Arguments*, here *insufficiency* is *Art* and *Rhetorick*. And the truth is, my Lord, it was not this which made me so sollicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse it self.

When God's most signal methods of all sorts do not seem to have wrought much conviction; vwhen neither our own dismal guilts, nor miseries, nor most expresse miracles of deliverance have made us sensible, but after the equally stupendous 30th of January and 29th of May, and the black time that interven'd; we are still the same *perverse untractable* people; vwhen *luxury* is the retribution made for *plenty*, *license* for *liberty*, and *Atheism* for *Religion*, vwhilst *miracles of mercy* are acknowledged only by *prodigies of ingrateful disobedience*: and on the other side, vwhen *factious* humours swell against all *Laws*, as they vwould either *over-flow* those moulds, or make them yield and give way to them; vwhen *Declarations* and *Decrees*, which were *infallible* when they came only from a *party* of a *part* of a *Parliament*, are neither of *force*  
nor

*The Epistle Dedicatory.*

nor *esteem* when they have all *solemnity* and obligation that *just* and *full authority* can give; alas, what hopes of doing any thing can a weak Harangue entertain? But, my Lord, since you are pleas'd to command, I give up both *it* and my *understanding* to your Lordship, and the weaker the Discourse is, so much the more pregnant testimony is it of the *obsequiousness* of

*My Lord,*

*Your Lordships most devoted*

*and most humble Servant,*

RICH. ALLESTRY.

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1871

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S E R M O N. XVII.  
A T  
HAMPTON-COURT

May 29. 1662.

HOSEA III. 5.

*Afterward shall the children of Israel return, and seek the Lord  
their God, and David their King, and shall fear the Lord  
and his goodness.*

A



E had said in the words before, that  
the children of Israel shall abide many  
dayes without a King and without a Prince,  
without a Sacrifice and without an Image  
or Altar, and without an Ephod and  
without Teraphim. Now when they  
shall have been for many years in such  
a state of helpless desolation, shall have  
no King under whose shadow they, their Laws and Rights,  
might hope for shelter; no Prince to guard them from the  
sad calamities of wild confusion or usurping violence; shall  
have no exercises of religion to allay and soften those calami-

B

S f

ties

Serm. XVII.

v

ties, and give them comfort in the bearing of them; *no* Altar to lay hold on for security against them, or to stretch out their hands towards, for deprecation of them; *no* nor a God to put an end to this sad state; nor any *means of direction* what to do under it, *no* Ephod to ask counsel at; nor yet the *pageantry*, the *fallacy* of these, *no* Teraphim for Ephods, nor *Image* for a God; the same destruction having seized these and their *worshippers*, the *people* and their *Idols* going into Captivity together, and the *only true* God having forsaken them: Now when the *Prophet* had denounc'd this state of Woe, which was to dwell with them so long as that their very expectations of deliverance should be dying, having continued *threescore* years and *ten*, a longer and more wearisome age of *patience* than *life*, he then proceeds to setten all by telling them of a *return*, and what things they shall doe in it; and they are three.

First, *Seek the Lord their God*, apply themselves to his Worship and Obedience, and cleave to him; for so the word is rendred *αὐτοὺς ἐλάτρευον* Lev. 19. 23. and *jeremy* repeating this c. 30. 9. words it, *shall serve the Lord their God, and David their King*:

Which is the *second* thing they were to do. As the *Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations: *Religion* and *Loyalty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness*: not only tremble before him, who is the *Lord*, that did exert his power in their destruction; but shall much more revere his *goodness*, that did flow out in such plentiful miraculous expresses of deliverance.

Now these being not only *prophecy* what in that juncture they would do, nor only *duties* what they were to do, but also *counsels* and *directions* immediately from God what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the Lord's prime direction for the repairing of a broken Nation. Neither indeed can any other course be taken; for till we have found him, while he does *hide his face*, nothing but *darkness*

A *darkness dwells upon the land; or if any light do break out, 'tis but the kindlings of his anger: so he exprest, Deut. 31. 17. This people will forsake me and break my Covenant; then my anger shall be kindled against them, and I will forsake them, and hide my face from them; and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not amongst us? This absence is only another word for desolation: Be thou instructed, o Jerusalem, saith God by Jeremy, c. 6. 8. lest my soul depart from thee, and I make thee desolate, a land not inhabited: As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea there is something beyond desolation, Hos. 9. 11, 12. As for Ephraim, their glory shall flee away like a bird from the birth and from the womb, and from the conception: though they bring up their children, yet I will bereave them that there shall not be a man, *וְאֵין שָׂרָא* yea vvo also to them when I depart from them. And it must needs be so; for let our state be never so calamitous, if God be not departed, there is comfort in it, and a deliverer at hand: If we are in the place of dragons, his presence will make heaven there; and although we be covered with the shadow of death, if the light of his Countenance break in, we are in glory; and the brightness of that will soon damp and shine out the fiery trial. But if the Lord depart; then there is no redemption possible; God hath forsaken him; persecute him and take him, for there is none to deliver him, Psal. 71. 11. But if there were deliverance some other way; yet the want of God's presence is an evil, such as nothing in the whole world can make good: the presence of an Angel in his stead does not. When the Lord said to Israel, I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the Amorite, the Hittite, &c. yet when the people heard these evil tidings, they mourned, and no man did put on his Ornaments; Exod. 33. 4. Nay more, I shall not speak a contradiction if I shall say, that the most intimate presence of the Godhead does not supply God's absence; and such a small withdrawing of himself as may consist with being united hypostatically, was too much for him to bear, who was Immanuel when he complained God was not with him: I mean our Saviour on the Cross: He, who although he did beseech against his cup with fervencies that did breath out in heats of bloody sweat, with agonies of prayer; yet when he fell down under it; did cheerfully submit to it, saying, Not my will, but thy will be done; yet when God hides himself, he does expostulate with him, crying out,*

Sf 2

My

Serm. XVII.

Psal. 44. 19.

Luk. 22. 44.

Ver. 42.  
Mat. 27. 46.

Serm. XVII.



*My God, my God, why hast thou forsaken me? His God could no more forsake him; than himself could be not himself: and yet the apprehension of that which could not be was even insufferable to him; to whom nothing could be insufferable. He seems to feel a very contradiction while he but seems to feel the want of the Lord's presence.*

*Such is the sad importance of God's not being with us; and this same instant tells us what drives him away. 'Twas sin that he withdrew from then: Christ did but take on him our guilt, and upon that the Lord forsook him: God could no more endure to behold wickedness in him, than the Sun could to see God suffer; Iniquity eclips'd them both, and sin did separate betwixt him and himself, and made that person who was God cry out, *My God, my God, why hast thou forsaken me?* And it will do the same betwixt God and a people. *Isay. 59. 1, 2. Behold, the Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* His face is clothed with light, we know; but when Wickedness over-spreads a people, those deeds of darkness put out the light of his countenance. His hand although it be not shortened, yet it contracts and shuts it self, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a wall of separation as does shut out omnipresence, and makes him who is every where, not be with such a people; not be in hearing of their needs; for when their sins do cry, no prayers can be hearkned to; *he will not hear you*, saith the Prophet. And that gives us the very nature of the Lord's departure from a people, and the manner of it.*

He is taking away his peace and mercies from a Nation when he will hear no prayers for it; and he declares that he will hear no prayers when he withdraws once from his house of prayer, and makes his offices to cease. The place appointed for these offices, the Sanctuary; he calls, we know the tabernacle of (a) meeting, that is, where he would (b) meet his votaries, and hear and bless them; calls it his (c) house, his (d) dwelling place, his court, his (e) presence, and his (f) throne: and if so, when he is not to be found in these, when he no longer dwells nor meets in them, we may be sure that he hath left the land. The Psalmist, when he does complain men had done evil in the Sanctuary, the adversaries roared in the midst of the Congregations, and set up their banners there for trophies; they broke down all the carved work thereof with axes and

Mat. 27. 45.

a *πῖν* *πῖν*  
 b Exod. 29.  
 42, 43.  
 c Psal. 42. 4.  
 d Psal. 74. 7.  
 e Psal. 31. 20.  
 f Ier. 17. 12.  
 & 14. 21.  
 Psal. 74.  
 Ver. 3:  
 4.  
 6.



A and hammers, and had defiled the dwelling places of God's name even to the ground, and burnt up all the houses of God in the land; he does suppose that God was then departed when they had left him no abiding place: and therefore cries out, O God: wherefore art thou absent from us so long? Remember Zion where thou hast dwelt. But 'tis not only upon these Analogies I build; this method of departure we shall finde exactly in Ezekiel's Vision of that case to which my Text referres: it begins ch. 9. 3. *And the glory of the God of Israel (i.e. the shining cloud, the token of his presence in the Sanctuary,) went up from the Cherub whereupon he was, to the threshold of the house,* as going out; and then ver. 8. he does refuse to be entreated for the land: after that ch. 10. 18. *The glory went from off the threshold to the midst of the City;* and chap. 11. 23. it went from thence to the mountain without the City, and so away; and then nothing but desolation dwelt upon the land, untill the counsel of my Text was followed, and they did seek the Lord their God: for then the glory did return into the Sanctuary just as it went away; as you may find it ch. 43.

C And having seen when and how God forsakes a people, and for what, that does direct us how to seek him, and it is thus. When men forsake those paths in which they did not only erre and go astray, but did walk contrary to God; so that they did forsake each other; and do return, walk in his wayes, the wayes of Commandments, and return also to his Church, and seek him in his house, fall low before his footstool, begge of him to meet in his tabernacle, renew his worship, and all invitations of him to return into his dwelling-place. For sure as it is in vain to seek him but in his own wayes, nor can we hope to meet him but in his Tabernacle of meeting; so also Scripture calls both these to seek the Lord, and promises to both the finding him. To the first, Deut. 4. 29, 30. *If from thy tribulation thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice.* And to the second, Jer. 29. 12. speaking of this sad state to which my Text relates, *Then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your captivity.* I could produce you instances of Asa making all his people swear to seek the Lord: but because my Text speaks of David, he shall be the great explication, as he was the practice of this duty in both senses. In the former, 119. Psalm. *I have sought thy Commandments above gold or precious stone;*

Serm. XVII.

Vet. 7.

Vet. 1.

2.

Serm. XVII.

V

more than that which does make and does adorn my Crown, than that which furnishes all the necessities and all the pomps of Royalty. And for the other, Psal. 63. 1, 2. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen thee in the Sanctuary.* His very words do seem to labour too, and he does seek expressions to tell us how he seeks. The hot fits of a thirsty palate that call so oft and so impetuously are in his soul; it hath a *pious fever*, which cannot be allay'd but by pouring out of his soul to God in the Temple, by breathing out its heats in his devotion offices. Nay more, he longs, hath that I know not whether appetite, or passion, which is not to be understood, but onely suffered; to which all the unreasonable violences which passion can be heated into, all the defailances nature can be oppress'd into, are natural; it is the *bodies Extase*. Now this he had towards the worship of the Sanctuary; his very flesh found rapture in those exercises, and when he was in a barren and dry land, was driven from the plenties of a Court, and from the glories of a throne into a desert solitude, he found no other wants but of God's house; did mind, pant, and long after nothing else, did neither thirst for his necessities, nor long for his own Crown, but for the Tabernacle only. And besides the Religion of this, he had reason of State too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by establishing God's worship and by going with the multitude, as he did use, to the exercises of it by royal example and encouragements of vertue, and by discountenancing and chastising impiety, by doing as he did profess to doe, Pl. 101. (that directory for a Court) he could people his land with holy living, and his Temple with holy Worship; he knew he should then have good Subjects, loyal to him and at peace with themselves. If they will seek their God, then they will seek their King. The Lord saw this dependence, and therefore counselled this course should be taken. The Master of our Politicks discerned it too, and therefore does advise that the first and chiefest publick cares should be about things of Religion, that and the same profession of it being *σωτηρικὸν αἰτίον κοινωνίας καὶ νομοθεσίας ἐπέσμοι*, the cement of Communities, and the very foundation of all legislative, and indeed all power in the Magistrate: and in the people *Φίλτρον ἀνυσιμώτατον καὶ δεσμός αὐτοῦ εὐνοίας*, 'tis a most efficacious philtre, a charm, a Gordian knot of kindness. And as a Jew observed of their own Nation, *πῶς μίαν ἔχοντες τὴν αὐτὴν δόξαν καὶ τὸν*

Psal. 42. 4.

Arist. Pol. 1. 7.

Ioseph. l.  
con. Appio.

A

B

C

D

E

- A *καὶ τοῖς ἕτεροι μηδὲν ἀλλήλων δισφύραν, καὶ ἀλλοῖσι ἐν ἡσέσι ἀνθρώπων συμφωνίαν ἰππιδεῖ, To have one and the same opinions of God, and not to differ in their rites from one another, breeds the best harmony in mens affections. When on the other side no obligations, though the most signal and divine, will hold them in obedience and peace, if their ambitions or interests look another way: and if at any time present advantage, or an expectation, or some passion do encline them to seek David their King; yet the appearance of a change of Interest, that expectation defeated, or a cross animosity will burst those bonds, unless Religion and Communion in it or ship help to twist them. David had had experience of this.*
- B *Abner knew of God's oath to David that after Saul he should be King over all Israel; but he was otherwise concerned, and therefore he made Ishbosheth King, maintained a long and a sore warr even against what he knew God was engaged to bring about, and made himself strong for the house of Saul, 2 Sam. 2, 3, ch. But when a quarrel happened betwixt Ishbosheth and him, then, so do God to Abner and more also, except as the Lord hath sworn to David, even so I do to him; to set up the throne of David over Israel and over Judah. And he sent Messengers to him saying, Whose is the land? make but thy league with me. c. 3. 9, 10, 11, 12. Do but look forward, and you find when Abner was cut off, and Ishbosheth was slain, and Israel had no leader, then they came to David, saying, Behold, we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my people Israel, c. 5. 1, 2. They knew all that before, yet would not let him do it, till they had no other leader. Nay, when they had done that, by Absalom's insinuations (who in a way of trecherous pitty did instill dislikes against the government, and did remonstrate in good wishes, as some men do in prayers, c. 15. 3, 4.) they were all drawn into rebellion against this David, and made him flee out of the land, and became Subjects to that Absalom. When he was dead indeed they spake of bringing back the King, c. 19. 10. and when his own Judah had done it, quarrell'd ver. 43. because that their advice was not first had: and though Judah had nothing but their service, for, Have we eaten at all of the Kings cost, or hath he given us any gift? say they, ver. 42. yet Israel is angry, because he came not back upon their score, for they forsooth have ten parts in him, v. 43. and yet the next day every man of Israel went after him that said, we have no part in David, Sheba a man of Belial, ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who*
- E *follow*



Serm. XVII.

1 Kings 12.

16.

Heshe  
LayingA sermon  
on the

Luk. 16. 36.

follow not upon God's score. Nay at the last, because that Rehoboam would not ease their taxes, all Israel cry out, *What portion have we in David? see to thine own house, David.* And to make this secession perpetual (which all the former did not prove) Ieroboam did use no other policy, but to *change the Worship and the Priests*: He knew he should divide their hearts and Nations for ever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God at Ierusalem*, he was secure they would *not seek David their King.* And so it proved. Now the Lord to prevent divisions had provided so far for *Uniformity* in his worship, that he required a single *Worship*; and that it might be but in *one manner*, he let it be but in *one place.*

And truly, when men once depart from Uniformity, what measures can they set themselves of changing? what shall confine or put shores to them? what principle can they proceed upon which shall engage them to stay any where? and why may not divisions be as infinite as mens phantasies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them than on *Authorities* behalf, (to which every change is a *Convulsion* fit,) and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize*, and put *conscience* in the *not doing* them, and stand at such a distance from them as to chuse *Schisme*, *Disobedience*, and *Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *chasm* as that which does divide *Dives* from *Abraham's* bosom. It is *one God*, *one Faith*, *one Worship* makes *hearts one*. Hands lifted up together in the Temple they will joyn and clasp: and so *Religion* does fulfill its name *à religando*, binds Prince and Subjects all together; and they who thus do *seek the Lord their God*, will also *seek David their King*, God's next direction, and my second part.

2. And here three things offer themselves, *a King*, *their King*, and *David their King.*

I am not here to read a Lecture of State policy upon a view of Governments; why seek *a King*, not any other sort of Government; and why *their King*, one that already was so by the right of *Succession*, not whom *addresses* or *election* should make so. And though I think, twere easie to demonstrate only Monarchy had ever a *divine* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burdensome*, full of dan-



A dangerous and uncase consequences; and this so much to fight, that choice for the most part bounds it self, proves but a ceremony of Succession: yet this I need not do, for I am dealing with the Jews, vwho had God's judgement in the case, and his appointment too; and to me that is argument enough. And vwhen God hath declar'd, *for the transgressions of a land many are the Princes thereof*; many at once, as in a Common-wealth, or many several families successively, (for so God reckons also one or many; 'tis still, vve see, David their King, while 'tis in David's line, and so the King does truly never die, while his race lives.) If either of these many be Gods punishment, for the sins of a land; I will not say that they vwho love the many Princes love the transgressions which God plagues so; but I will say, they vwho do chuse that which God calls his plague, that quarrel for his vengeance, and vwith great strife and hazard take his indignation by force, I can but pity them in their own opinions and enjoyments: but, O my soul, enter not thou into their counsels.

As for seeking their King, I shall content my self vwith that which Calvin saies upon the words; *Nam aliter verè & ex animo Deum querere non potuit, quin se etiam subiceret legitimo imperio cui subjectus erat*: For they could not otherwise truly and vwith all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects. And I shall adde that they vwho do forsake their King, vwill soon forsake their God. The (a) Rabbines say it more severely of Israel, that they at once rejected three things, the Kingdome of the house of David, and the Kingdome of Heaven, and the Sanctuary. And truly, if vve do consult that State from the beginning, we shall find that vwhen they vvere vwithout their King, they alwaies vvere vwithout their God.

D Moses vvas the first King in Ieshurun, and he vvas only gone into the Mount for forty daies, and they set up a golden Calf; they make themselves a God if they want him vvhom the Lord makes so, as he does the Magistrate: if they have not a Prince, that *עֵצָם יְמֻלְכוּ* *Imagines Jemulco*, living Image of God, then they must have an Idol. When Moses his next successor vvas dead, vve read that the man Micah had an house of Gods, and consecrated one of his sons to be his Priest: and truly he might make his Priest vwho made his Deities. And the account of this is given, In those daies there vvas no King in Israel, *Iud. 17. 5, 6.* The very same is said, *ch. 18. 1.* to preface the Idolatry of the Tribe of Dan: There vvas no heir of restraint, as it is worded ver. 7. It seems, to curb impiety is the Princes

T t

Inheri-

Serm. XVII.

Prov. 28. 2.

a R. Simeon  
the son of

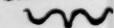
Jochai said,

בשלשה דברים  
סאסו ישראל כיסו  
רחקם במלכות  
שמים ובמלכות  
בית דוד ובבית  
הקדושand R. Simeon  
the son of Me-  
nashai said,אין מראין סיס  
נאמיה לישראל עד  
שתחור חבקשו  
שלשון.

Deut. 33. 5.

Exod. 32. 1, 5.

Serm. XVII.



Judg. 3. 7.  
& ver. 12.  
Ch. 4. 1.  
Ch. 6. 1.  
Ch. 10. 6.  
Ch. 13. 1.  
2 Kings 16.  
20. Ch. 22.  
22. & 23.  
32. &c.

1 Tim. 2. 2.

In heritance; which till it be suppress'd, he hath not what he is heir to. But Vice will know no boundaries if there be no King, whose sword is the only mound and fence against it: for if we read on there; 19, 20, 21. ch. we shall finde those dismal tragedies of *Lust* and *Warre*, the one of which did sin to death the Levites wife; the other, besides 40000. slain of them vvho had a righteous cause; and vvhom God did bid fight, destroyed also a Tribe in *Israel*: these all sprang from the same occasion, for so the story closes it, *In those daies there was no King in Israel*, ch. 21: 25.

Just upon this, when God in their necessities did raise them *Judges*, that is, *Kings*, read all their story, you will find to almost every several Judge there did succeed a several Idolatry: God still complaining, *the children of Israel did evil again after the death of such an one*, till he raised them another. Those 450. years being devided all betwixt their *Princes* and their *Idols*. After them *Jeroboam*, he that made the great secession of that people from their Prince; hath got no other character from God but this, the (a) *Man that did make Israel to sin*, at once against God and against their King. Yea upon this account they are reckon'd by God to sin after both their *Idolatry* and *State* vvhere ended, vvhen their *calves* and their *Kingdome* vvere destroyed. *Ezek. 4. 4, 5.* the Lord does bid the Prophet lie on his left side 390. daies, to bear the iniquity of *Israel* according to the number of the years of their iniquity. But this vvvas more then the years of their *State*, vvvhich vvvere only 255. 390. years indeed there vvvere betwixt the falling off of the ten Tribes, and the destruction of *Jerusalem* by the King of *Babel*; but those ten Tribes vvvere gone, their *Kingdome* perfectly destroy'd above 130. years before: but their *iniquity* vvvas not, it seems, that does outlive their *State*, so long as that *God's Temple*, that *King's house* did stand from vvvhich they did divide. As if *Seditious men* and *Schismatics* sin longer then they are, even vvvhile those are vvvhom they do sin against in separating from.

'Tis true, there vvvas an *Abaz* and *Manasseh* in the house of *David*, but *Hezekiah* and *Josiah* did succeed. Mischief did not appear entail'd on *Monarchy*, as 'tis upon rebellion and having no King. It does appear their Kings vvvere guards also to God and his *Religion*, the great defenders of his faith and worship. God and the Prince for the most part stood and fell together: Therefore *St. Paul* did afterwards advise to pray for Kings, that we might live in godliness and honesty; and still they vvvere the same vvvhom they fought the Lord their God, and *David* their King.

But

**A** But why *David their King*? for could his Kingdome disappear and be to seek; of whom the Lord had said, *I have sworn once by my Holiness, I will not fail David*? Psal. 89: And his Throne therefore was as sure as God is holy: But yet the Lord had said to the people of *Israel*, *If ye do wickedly, ye shall be destroyed both you and your King*. There are other sins besides *Rebellion* and *Treason* that murder Kings and Governments: Those that support their Ills by their dependencies, and ut great shadows for a shelter to rapacity, oppression, or licences, or any crying wickedness; these prove Traitors to *Majesty* and *themselves*, strike at the root of that under which they took covert, fell that and crush themselves: *National* vices have all *Treason* in them, and every combination in such sins is a *Conspiracy*. If universal practice palliate them, we do not see their stain it may be, think them slight; but their complexion is *purple*: *Common blood* is not deep enough to colour them, they die themselves in that that's *sacred*. Nay these do seem to spread contagion to *God*, as if they would not let the Lord be *holy*, nor suffer that to be which he *swore* by his holiness should be: for the *Psalmist* cries out, *Where are thy old loving kindnesses which thou swearest unto David*? But sure *some* of God's oaths will stand; if not those of his *kindness*, those will by which he swears the *ruine* of such sinners, and *God that is holy will be sanctified in judgement upon them*. Yea, upon *more* than the offenders, for the guilty themselves are not a sacrifice equal to such piacular offences. Innocent Majesty must bleed for them too: *If you do wickedly, you shall be destroy'd both you and your King*. Thus when God would remove *Judah* out of his sight, good *Josiah* must fall; and the same makes them be to seek *David their King*.

**D** But how *David their King*, when 'twas *Zorobabel*? for with *Theodore* and others I conclude he must be meant in the first literal importance of the words.

**E** It was the custome of most Nations from some great eminent prince to name all the Succession, so at once suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his valour alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his *piety* and his *uprightness* made the standard by which that of his Successors is meted. Of one 'tis said, *he walked in the ways of David his father*; of another, *he did that which was right in the sight of the Lord, but not like unto David his father*. And because *David* went aside, and was *upright*

Serm. XVII.

Vet. 33.

1 Sam. 12. 23.

Psal. 89. 49.

Isa. 5. 16.

2 Chro. 34. 2.

2 King. 14. 3.



Serm. XVII.

2 Chron. 17. 3.

Psal. 122. 3. 5.

Psal. 130. 4.

with an *Exception*, once therefore it is said, *The Lord was with Jehoshaphat, because he walkt in the first wayes of his father David.* But besides this, his very name is given to two, *Zorobabel*, and the *Messiah*; both which were to be the restorers of their people: the one from *Sin* and *Hell*, to re-establiſh the *Kingdome of heaven* it self; the other to deliver his people from *Babel*, and to repair a *broken Nation* and *demoliſh'd Temple*. And for this work God bids them seek *David their King*.

The wayes from *Babel* to *Ierusalem*, from the *Confusion* of a people to a *City that is at unity in it self*, the *City of God* where he appears in perfect beauty, and where the throne of the house of *David* is, must be the first wayes of *David*: in those he walk'd to *Sion*, and did invest his people in *God's promises*, the whole land of *Canaan*. In those *Zorobabel* brought them back to that land and *Sion*. And in these our *Messiah* leads us to *Mount Sion* that is above, to the *celestial Ierusalem*; does build an *universal Church* and *Heaven it self*. And all that have the like to do must walk in those first wayes, fulfill that part of *David*, and must copy *Christ*. Such the repairers of great breaches must be: these are the wayes to settle *Thrones*, the only wayes in which we may find the goodness of the *Lord*; which to fear is the third direction, and my last part.

*They shall fear the Lord and his goodness.*

3. That *Israel* who came but now out of the furnace should fear the *Lord* whose wrath did kindle it, whose justice they had found such a consuming fire as to make the *Temple* it self a *Sacrifice*, and the whole *Nation* a burnt-offering, is reasonable to expect: but when his goodness had repair'd all this, to require them to fear that, does seem hard. That that goodness which when it is once apprehended does commit a rape upon our faculties, and being tasted melts the heart, and causes dissolution of soul through swoons of complacency, that this should be received with dread and trembling, is most strange. Indeed the Psalmist saies, *There is mercy with God that he may be feared*; for were there not, we should grow desperate: but how to fear those mercies is not easie. 'Tis true, when God made his goodness pass before *Moses*, shew'd him the glory of it, as he saies, in those most comfortable attributes, the sight of which is *beatifick Vision*, *Exod. 34. 6, &c.* *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin*; if that which follows there be part of it, and that will by no means clear the guilty; visiting the iniquity of



- A** of the fathers upon the children unto the third and fourth generation; if this be one ray of the glory of goodness, if it dart out such beams, alas, 'tis as devouring as the lake of fire, his very goodness stabs whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words, *Jer. 46.28. I will not leave thee altogether unpunish'd, yet will not utterly cut off*, not make a full end of the guilty, when I visit iniquities upon the children; but will leave them a remnant still; then there is nothing dreadful in it, but those very visitations have kindness in them, and his rod comforts, and this issue of his goodness also is not terrible but lovely. To fear God's goodness therefore is to revere it, to entertain it with a pious astonishment, acknowledging themselves unworthy of the crums of it, especially not daring to provoke it by surfeiting, or by presuming on it, or by abusing it to serve ill ends, or any other than God sent it for, those of piety and obedience: not to comply with which, is to defeat God's kindness, and the designs of it. If when they sought the Lord, he was found of them, and came to his dwelling place onely to be forc'd thence again by their abominations; if when his goodness had restor'd all to them, they had David their King but to conspire against, an Altar onely to pollute, and a Temple to separate from, as Manasses the Priest, Sanballat's son in law, with his accomplices did doe; this were both to affront and to renounce that goodness, which above all things they must dread the doing: for if this be offended too, ruine is irreversibile; there is no other attribute in God a sinner can fly to with any hope. His Holiness cannot behold iniquity, his Justice speaks nothing but condemnation to guilt, his Power without kindness is but omnipotent destruction; but if we have his Goodness on our side, we have an Advocate in his own bosome that will bear up against the rest, for his mercy is over all his attributes as well as works: but if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the anger of his Compassion and Bounty. This sure is the extreamest terrour, we are to dread his kindness more than his severity and wrath; we have an antidote, a buckler against these, but none against the other if it be provok'd; and if the heats of love take fire and rise into indignation, 'tis unquenchable flame and everlasting burning. Therefore when God hath done all things that he can do or they can wish, then most of all they must fear the Lord and his goodness.

erm. XVII

קרא נא אנקרא

Serm. XVII.

v

My Text and I have spoke all this while to the *Jews*: nor do I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeem'd, to set them off; Or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his Text, who were more barbarous *Assyrians* to our selves. We also were *without a Prince and without sacrifice*, had neither *King*, nor *Church*, nor *Offices*, because we our selves had destroy'd them, and that we might not have them had engag'd or covenanted against them; ty'd to our miseries so, that without perjury we could neither be *without them*, nor yet *have them*. As we had broke through all our sacred oaths to *invade* and *usurp* calamity and guilt, so neither could we *repent* without breach of Vows, If it were not enough to make us be *without a God* too, then to drive him away we had *desil'd his dwelling places to the ground*, and by his ancient gifts of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even lost in a crowd of it self: while each man was a *Church*, every single professor was a whole *multitude of Sects*. And in this tumult, this riot of faiths, if the *son of man* should have come, could he have found any faith in the Land? Vertue was out of countenance and practice, while prosperous and happy Villany usurped its name; while Loyalty, and conscience of oaths, and duty were most unpardonable crimes, to which nothing but ruine was an equal punishment; and all those guilts that make the *last times* perilous, *Blasphemy*, *disobedience*, *truce-breakings* and *Treasons*, *Schisms* and *Rebellions*, with all their dismal consequences and appendages, (for these are not *single, personal crimes*, these have a *politick capacity*) all these did not onely walk in the dress of piety, and under holy Masks, but were themselves the very *form of Godliness*, by which 'twas constituted and distinguished, the *Signature* of a party of *Saints*, the *Constellation* of their *graces*: And on the other side, the detestation of such hypocrisie made others *Libertines* and *Atheists*; while seeing men such holy counterfeits, so violent in acting, and equally engag'd for every false religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King*; for 'twas the only interest of all those *usurpations* that were, to contrive and preserve it thus. And when we had roll'd thus through every

A

B

C

D

E

A every form of Government, *address* to each, mov'd every stone, and rais'd each stone to the top of the Mount, but every one still tumbled down again, and ours like *Sisyphus's* labour was like to have no end, onely restless and various Calamity; Necessity then counsell'd us, and we applied to God's directions in the Text, I know not whether in his method, but it is plain we did *seek David our King*. And *my heart is towards the Governours of Israel, that offer'd themselves willingly among the people: bless ye the Lord: yea, Thou, ô Lord, bless them*. May all the blessings which  
 B *this was the birth-day* of, all that my Text encloses, all the *goodness of the Lord*, be the sure portion of them and their Families; may they *see the King in his beauty*, And *peace upon Israel*, and may their Names be blest in their posterities for evermore. We sought him with the violent impatiences of necessitous and furious desires, and our eyes, that had even fail'd with looking *for him*, did even fail with looking *on him*, as impotent and as unsatisfied in our fruitions as expectations; and he was entertain'd with as many tears as pray'd for; as one vvhom not our *Interests* alone, but our *guilt*s  
 C had endear'd to us, and our tears: he vvas as necessary to us as *repentance*, as vvithout vvhom it vvas impossible for us to repent and return from those impieties to him, of *usurping his rights*, of *exiling*, of *murthering him by waters*, because vve could not doe it by the *Axe* or *Sword*; vvithout him 'twas impossible for us to give over the committing these; and the *tears* that did vvelcome him vv ere one of our best *lavers* to vvash off that blood that vve had pull'd upon our selves. One endear'd also to us by God's most miraculous preservations of him for us: We cannot look upon  
 D his life but as the issue of prodigious bounty; snatch'd by immediate Providence out of the gaping jaws of tyrannous, usurping, murtherous malice, merely to *keep him for our needs*; and for *this day*: One vvhom God had train'd up and manag'd for us, just as he did prepare *David their King*; at *thirty* years of age to take possession of that *Crown* vvhich God had given him by *Samuel* about *twelve* years before; and in those years to prepare him for *Canaan* by a *Wilderneſs*, to *harden him vvith discipline*, that so the luxuries and the effeminacies of a Court might not *emasculate* and *melt* him; by constant Watches, cares and business, to make him equal for, habituated to, careful of, and affected vvith the business of a Kingdome; and by *con-*  
 E *straining him to dwell in Mesek*, vvith Aliens to his Religion,

Serm. XVII

Judg. 5. 9.

2 Sam. 5. 4.

Inter 7 & 9.  
Sauli qui re-  
gnavit an. 20.  
Vid. Sim.  
Chron.

Psal. 120. 5.

TO



Serm. XVII.

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to teach him to be constant to his *own*, and to *love Sion*. A  
 And hath he not prepared *our David* so for us? and vve  
 hope hath prepared for him too the *first dayes of David*, ha-  
 ving no *Sheba* in the Field, nor *Achitophel* in the Councel,  
 nor an *Abiathar* in the Temple, not in that Temple vvhich  
 himself hath rais'd, God having made him instrument of  
 that vvhich he vould not let *David* doe, *building his house*,  
 and *furnishing* it vwith all its *Offices*, and making it fit for  
 God to *meet* us in, vwhen vve do *seek him* also, vvhich vvas  
 the other perquisite of our Condition.

There never vvas so much pretence of *seeking God* as in B  
 those late dayes of his absence from us; and it should seem  
 indeed vve knew not vvhether to *find* him, vve took such se-  
 veral vwayes to *seek* him. But if God did look down from  
 heaven then as he did *Psal. 14.* to see if any did *understand*  
*and seek after God*, should he not then have found it here as  
 there? *They are altogether gone out of the way; their throat is an*  
*open sepulchre, with their tongues have they deceived, the poison*  
*of asps is under their lips, their mouth is full of cursing and bit-*  
*terness, their feet are swift to shed blood: destruction and unhap-*  
*piness is in their wayes, and the way of peace have they not known;*  
*there is no fear of God before their eyes: They eat up my people as*  
*it were bread;* and, vvhich is vvorfe in these then them, they even  
 then call upon God; as if they craved a blessing from the Lord  
 upon that meal that did devour his people, and when they did  
 seek God, they meant to find a prey. Yet where were any  
 others that did seek him? or that do cleave to him novv?  
 The *Schismatick* does not seek God, who shuns the place  
 where he appears, and meets, and dwells; nor does he  
 cleave to God vvhich tears himself off from the Lord's body.  
 Rom. 16, 17. *Mark such as cause divisions, saith S. Paul, and avoid them;*  
 and if all Christians must avoid them, then I am sure God  
 is not vwith them. The other *Schismaticks* that divide from  
 the World by cutting off the World from them; do they  
 seek God that are diverted by so many *Saints* and *Angels*?  
 that terminate divinest Worship in a creature? or do they  
 cleave to God, when their devotion embraceth *stocks* and  
*stones*? or did they seek God for the purpose of my Text,  
 who did not seek *David* their King, but did apply them-  
 selves to several *foreign Princes*, and to others vvhich they  
 hoped would set up their *Golden calf*? *Incendiaries*, that make  
 fires and raise commotions, these are farre from God; for  
 the Lord vvas not in the fire, or in the *Earth-quake*, but in the still  
 small voice, in the soft whispers of peace and love. The *atheist*,  
 he

*Psal. 14.*  
*Rom. 3.*

*Rom. 16, 17.*

*1 Kings 19.*  
*11. 12*



A he that says in his heart there is no God, will not seek God, you may be sure; nor does he care to seek David his King, who is equally well under all Governments that will allow his Licences, and who hath no Religion to tie him to any. If he at all disliked the former, it was upon reasons of Burthen, or of Pride, or Libertinism: So much Religion, though counterfeited, was a reproach to him, and the face of such strictness was uneasie to him. These are so far from seeking God, that God says *these did drive him out of Israel, Ezek. 9. 9.*

B And then when that hath so long been the Wit, that it is now the Complexion of the Age, and they who thought fit to shew their not being Hypocrites by License, and (to give it an easie word) by drollery in sacred things, have now made nothing to be sacred to them; how shall the Lord dwell among such? they are enough to exorcise God out of a Nation. The Hypocrite also, for all his Fasts and Prayers, never did seek God, for he is but a whited Sepulchre, our Saviour says. Now who would seek the Living God among the dead? the Lord of Life sure is not to be found in Graves. Golgotha was a place to crucifie him in, not worship him: He takes not in the Air of Funeral Vaults for Incense; it was a *Demoniack* that used to be among the Tombs. The subtle, false, and faithless men that walk in mazes, never shall meet God: these are the windings and the tracts of the Old Serpent, and they lead onely to his habitation. They that do climb as if they meant to finde God on his own Throne, that follow Christ up to a pinnacle of the Temple, or to the top of that exceeding high Mount, whence they can over-look the glories of the World, and pick and chuse, these do not go to seek Christ there: It is the Devil that does

C carry up thither, upon his own designs. Nor is it possible to seek the Lord in the ways that lead to the *strange Womans House*, for *her House is the way to Hell*, Solomon says, (and he did know;) nay more, *Her steps take hold on Hell*, seise on those everlasting burnings which her foul heats kindle and begin. In a word, they that seek their own, that turn all meerly to their advantage, they cannot seek God too, he will not be joyned God with Mammon. And then where are the men that sought him? that did retrieve him to us? or with whom does he dwell? If he be not among us, we do in vain flatter our selves in our prosperity and peace, gawd it in

D all our bright appearances. Have we not seen the Sun rise with a glory of day about him, and mounting in his strength chase away all the little receptacles and recesses of

E

Serm. XVII.

Matth. 23. 27.

Matth. 4.

Prov. 9. 17.

Prov. 5. 5.

Phil. 2. 21.

Serm. XVII.

the night, not leave a cloud to shelter the least reliicks of her darkness, or any spot to checquer or to fleck the countenance of day? when strait a small handful of vapor rais'd by that Sun it self, did creep upon his face, and by little and little getting strength bedasht his shine, and pour'd out as full streams of storm as he had done of light; till it even put out the day, and shed a night upon the Earth in spight of him? So may prosperity it self, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That Wine which now makes your hearts glad, may prove like that which did commit the *Centaures* and the *Lapithæ*, first kindle *Lusts*, then *Wars*, and at last onely fill a Cup of trembling and astonishment; and that oyl that does make you chearful countenances, may make your paths slippery, and nourish flames that will devour and ruine all.

Isai. 1. 65.

Luk 15. 4. 5.

But God, *who is found of them that seek him not*, nay who himself sought the lost Sheep and carried him, when with his straying he was wearied into impossibility of a return, has also sought, and found, and brought together us and our great Shepherd: For this is the Lords doing, and it is marvellous in our eyes. These ways of his also are so past finding out, that we may well conclude they are the meer footsteps of his incomprehensible goodness, and we have onely now to fear that goodness.

But give me leave to say, Those that despise his goodness, do not fear it; and they whom it does not lead to repentance, do despise it. S. Paul says, *Rom. 2. 4. Despisest thou the riches of his goodness, and forbearance, and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, O Lord, what sort of men among us hath thy goodness wrought upon, and made repent? Those whom it was directed to convince, and came on purpose to, to prove by their own onely argument they had of providential Miracles, they were not in the right, but that destruction and misery were in their ways; yet these chuse rather to deny their own conclusions, and resist Gods goodness, then to be convinced and repent: For we have seen them as bold *Martyrs* to their Sin as ever any to Religion, signalize their resolv'd impenitence with chearful suffering, as if the fire they were condemn'd to were that Triumphal Chariot, in which the Prophet mounted up to Heaven. Others that did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent

2 King. 2. 11.

- A repent of what they did contribute to it? Of those that lifted up their hands to swear and fight, how many are there that have made them fall, and smite their own thigh, saying, *What have I done?* Do not all rather justify as far as they themselves proceeded? and if all that were well, why do not we repent of our Allegiance and Loyalty? if all that were well, what hath thy goodness done, O Lord, that hath revert it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they prayed for, what they would have died for.
- B Those that have been partakers of it, have turned it into *vanity*, have made it furnish them for base unworthy practices; such as have not the generosity of Vice, have not a noble, manly wickedness, are poltron sins; have made it raise a cry on the Faithfullest party, the best Cause, and the purest Church in the World. While we have debauched Gods own best Attribute, made his goodness procure for our most wicked or self-ends; and the face of things is so vicious in every order and degree and sex, that—But the Confession is onely fit for *Litanies*, and we have need to make the burthen of ours be, *Lord, give us some afflictions again*, send out thy *Indignation*, for we do fear thy goodness, it hath almost undone us; and truly, where it does not better, it is the most fearful of Gods Attributes or Plagues, for it does harden there. S. Paul says so in the forecited place; and Origen does prove this very thing did harden *Pharaohs* heart; indulgence was his induration. Now *induration* is the being put in Hell upon the Earth: There is the same *impenitence* in both, and judgment is pronounced already on the hardned, and the life they lead is, but the interval betwixt the *Sentence* and the *Execution*, and all their sunshine of *Prosperity*, is but kindled *Brimstone*, onely without the stench. And then to make the treasures of Gods bounty be *treasures of wrath to us*! to make his *kindness*, his *long-suffering*; that is S. Peter says, *salvation*, condemn us, his very *goodness* be *Hell to us*! But sure so great a goodness as this we have tasted, cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our contrivances and our sins too, over-coming all opposition of our vices, and our own policies, that do not comport with it, and in despite of all still doing us good; it was *fatality of goodness*. Now sure that which is so victorious will not be worsted by us. But Oh! have we not reason so much more to fear the goodness? The greater and more undeserved it is,
- E the

Serm. XVII.

Jer. 31. 19.

Rom. 2. 5.

2 Pet. 3. 13.

Serm. XVII.

Rom. ii. 25.

Ier. 32. 40.

Apoc. i. 5. 6.

the more suspicious it is : As if it were the last blaze of the Candle of the Lord; when its light gasps; its fl. sh. of shine before it do go out, the *dying struggles* and *extream efforts* of goodness, to see if at the last any thing can be wrought by it. And if we did consider how some men manage the present goodness, make use of this time of it, and take, and catch, we would believe they did fear the departure of it : But yet it is in our power to fix it here. If we repent; Gods gifts then are with *out repentance*; but one of us must change : Bring Piety and Verue into countenance and fashion, and God will dwell among us. Nay S. Paul says, *Goodness to thee if thou continue in his goodness.* If we our selves do not forsake it, and renounce it, nor fear it so as to flie from it, but with the fears of sinking men; that catch and grasp, lay fast dead hold upon it; if, as God prom. ses. *he so put his fear in our hearts that vve never depart from it, fear that hath love in it, and is as unitive as that,* then it shall never depart from us; but we shall see the goodness of the Lord in the Land of the Living, and shall be taken thence to the eternall fullness of it. This day shall be the Birthday of Immortal Life, the entring on a Kingdom that cannot be moved. A Crown thus beautified, is a Crown of glory here, and shall add weight and splendor to the Crown hereafter : A Church thus furnished, is a Church Triumphant in this World, and such a Government is the Kingdom of Heaven upon Earth; and then we shall all reign with him who is the King of Kings, and vvhose washed us in his Blood, to make us Kings and Priests to God and his Father. To vvhom be glory and dominion for ever. Amen.

F I N I S.





## SERMON XVIII.

A T

CHRIST'S-CHURCH in Oxford  
on St. Steven's Day.

MATTH. V. 44.

*But I say unto you, love your Enemies, blesse them  
that curse you, do good to them that hate you, and  
pray for them that despitefully use you, and per-  
secute you.*

D



Need no Artifice to tie this Subject  
and this Day together. The Saint  
whose memory we celebrate was  
the *Martyr of this Text*: and 'tis  
impossible to keep the Feast but by  
a resolution of obeying these Com-  
mands, you being call'd together  
on this day to beseech God to grant  
that you by the example of this first

E

*Martyr St. Stephen, who pray'd for his Murderers, may  
learn to love your Enemies, and pray for them that despite-  
fully use you, and persecute you.*

X x

A strange

Serm. XVIII.

A strange command in an age, in which we scarcely can  
finde men that love their friends, nor any thing but that  
which serves their interests or pleasures, that indeed  
love nothing but themselves; nor is it onely injury that  
works their hate and enmity, but difference in opini-  
on divides hearts, and men are never to be reconcil'd that  
have not the same mind in every thing; as if one Heaven  
should not hold them that have not one judgement in all  
things, we see that one Church cannot hold them, and they  
that have but *one same God, one Redeemer and Saviour,*  
*one Holy Spirit* of Supplication, cannot agree yet in *one*  
*Prayer* to him, though they have but *one same thing* to  
pray for to him: will not meet in their Worship because  
they doe not in some Sentiments; and 'tis no wonder all  
Christ's reasonings and upbraidings, all the Advantages  
He does propose to them that love, the shames he casts  
on them that doe not, by putting them out of his Train  
into the condemnation of Publicans; 'tis no wonder all  
this does not work with them whom their own sufferings  
and black Calamities will not convince. There is not one  
of us but knows that thus our miseries began but few  
years since, and yet we that have suffered for and by our  
Divisions, whose quarrels wounded the whole Nation  
and our selves, who have wept so much blood at once to  
vent and to bewail our differences, are still as full of the  
same animosities as ever, and want nothing but opportu-  
nity to confound all again, *Religion and our selves*: And  
in the name of God what did *Christ* mean when He pre-  
scrib'd this Precept? when he disputed? prest it thus?  
or what doe *Christians* mean when they doe break and  
tear this Precept and themselves? Though I be farre from  
any hopes to reconcile our Parties, (as by Gods help I  
shall ever be from making any,) yet I will offer an Expe-  
dient to make them not so noxious; namely, if they will  
keep the differences of their judgements from breaking  
out into their affections and actions. And though while  
meekness and obedience to Governours, and the whole  
constellation of Gospel-graces, doe not seem to shine so  
fair as man's own reputation, or humor, or possibly some  
strict opinion which they have own'd, and the shew of ho-  
liness that glitters in it, while 'tis thus, I say, we cannot  
look any party will yield, all doe or will believe them-  
selves to be in the right; Yet I will give them leave to  
think so, and my prescription shall concern them equally  
although

A although they be; and by addressing my Discourse to them that are so really, I shall conclude more forcibly them that are not, who ere they be; for sure I am none can be more in the right than those whom *Christ* lays this injunction upon; than his *Disciples* and *Apostles* as relating to those that would be their Enemies as such: yet 'tis to them he speaks here; *I say unto you, love your enemies, &c.*

The words contain a *Duty* prescrib'd, and the *Authority* prescribing it: the Prescription and the Authority in these words, *I say unto you*, the Duty in the rest: where it is set down 1. in general: *Love your enemies*, and that to be consider'd under a double prospect: 1. As it is plac'd in opposition to something that was before indulg'd the *Jews*; or presum'd so to be by them; signified here by the particle *But*; and then as it stands by itself, in its own positive importance: *love your enemies*. And secondly, this Duty is particulariz'd in several exercises of the Act commanded; *love*, in relation to several sorts of the Objects of that Act, *enemies*: as 1. Those that curse you, you must bless: 2. Those that hate you, you must do good to: 3. Those that use you *despitefully and persecute you*, you must pray for. These I shall treat of in their given order, beginning with the general Duty, and viewing that at once in both the lights that it doth stand in, that one may clear and fortifie the other. *But I say unto you, Love your enemies.*

Of all the Points of Christian Religion those which did most stagger the faith of some, and check their acceptance of it, or adherence to it, (saith *Marcellinus* writing to *St. Austin*) were these 3; The incarnation of our Lord: The meanness of his Miracles, which they thought the works of *Apollonius* equall'd; and thirdly, the prescriptions in the Text. It seems they lookt upon these Duties as the mysteries of Practice; that spoke as loud a contradiction to their active principles and inclinations, as the other appear'd to doe so, those of Speculation and Discourse, a God made flesh, and flesh and blood made so lame and passive, sweetned so, being alike impossible to their belief: as if no flesh could certainly be so, except that of which God was made, and the Word incarnate onely could fulfill, these words here in my Text: they lookt upon this as a much more mighty work than any of his Miracles; as if 'twere easier to snatch one out of the arms of Fate from the embraces of the Grave, than to receive an enemy into ones own: As if *Christ* had done more when he pray'd for his



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Crucifiers then when he prayed *Lazarus* out of his grave : for their Magicians, they say, vied Miracles with him, but none of their Religions or Gods did ever aim at this Prescription, *ut quæ sit propria bonitas nostra* ; saith *Tertullian* ; this being a sort of Piety peculiar to the Christians. Nor did they onely think it unpracticable, but unreasonable ; as carrying opposition to all Government, to the prosperity and peace of every Polity ; for he that does require that I shall have no return of injuries, but for a wrong, makes me in debt a kindnesse, not onely supercedes judicary proceedings, but does secure Rapine by Law, and encourage it by Reward ; and truly if it were impossible for him that does affect a person to dislike his evil actions, and to desire he may have condigne punishment, such as by Gospel-measures may be satisfaction equal to his fault, and warning to himself and others, these men had reason : but if a Father can at once love and correct his Child ; if when I am with indignation displeas'd at my offences against God, and by severities revenge them on my self, I do then love my self most passionately ; and if I can pray with all the vigour of my soul for that false Traytor-bosom-enemy, my flesh, while it lies goading me to sin, & with temptation persecuting me to everlasting death, then no reason of State, or of my own Requires I should not doe all these acts of kindness to my Adversary. In that thou hast an exact pattern for thy enmity to them that wrong thee, and *thou shalt hate thine enemy as thy self*, is a most perfect Gospel-Rule : that being most consistent with and directive of this Duty, *love your enemies*. But yet there is so great a difference indeed betwixt this Act here and its object (Enemy being constituted such by enmity, that is aversion and hate) that love, and that seem strangely coupled, things that can be put together onely for a contest, just as heat and cold, to weaken one another, that both the love and enmity may be refracted into a lukewarmnesse. Therefore I shall divide them, handling Love first by its self, viewing the import of that as it is sincere, lest the enemy appearing with it, make it shrink into a very slender Duty : and having done that, secondly, see whether an others enmity ; and thirdly, whether enmity with that appropriation here, *your enemies*, can take off from the Obligation of that Duty, Love. Now Love shews fairest to our purposes in those dresses which *S. Paul* presents her in, 1 *Cor.* 1. 13. and 1. *Maurolyti* v. 4. and *Maurolyti* ; v. 5. it suffers long, if not the damage,



A *large*, yet the malice of repeated injuries, as knowing it is bound to forgive till (a) 70 times 7 times: and 'tis not easily provok'd, not apt for sudden violent heats, instantly all on fire, quick as lightning. Such heats are from another passion; which though sometimes they do but flash and die, yet oft they have their Thunder-bolt, and most what do forerun a storm: whereas the heats of Charity are calm as sun-shine, such as do not consume, but cherish: for *Charity*, in the same verse, Love is kind and gracious, full of humanity: This Vertue is a kind of universal friendship, hath nothing of reserv'd, morose or sour an humour, that makes solitude in the midst of Society, and makes men onely their own company, their Rule, and scope; and such a person Aristotle sayes must be either a God, who can enjoy nothing beside himself, is his own blessed and immortal entertainment, or a wild beast whose nature is unsociable because 'tis savage, whereas Love is a pious complaisance to all, 'tis condescension too; for *in ignorance* in the 5. v. does not think anything unseemly, how contemptible soever, nor unworthy of him, so he may do his Neighbour good; he will debase himself to meanest Offices to work a real kindnesse. Thus Christ, because he lov'd his own, knowing the Father had given all things into his hand, he took a Towell, and girded himself, and put water in a Basin and wash'd his Disciples feet, making the lowest act of servitude be his Expression, and our Example: that is but slender Charity that will keep State, Heaven could not unite Majesty and Love: but to exercise this, God did descend from Glory into the extremity of Meannesse. 'Tis Bowels that expresse compassion, and tender kindnesse: Now those we know of all parts of the Body are employed in the most low ignoble Offices; and to such Love condescends, where 'tis true. Again, *in the 5. v.* it covers all; the naked with a garment, and the deformed, the leprous Sinner with a covering too; for (b) Charity covers a multitude of sins, hides his own wrong from his own eyes; this Love too like that in the Poets, cannot see, yea covers all that is not fit for light; suffers onely the graces to be naked near him, and not to name all, which you may find there, *in the 5. v.* ver. 7. believeth all things; however incompatible to Love, and to be wise have been accounted, yet this Love is St James his Welcome that came down from Heaven, Cap. 3. 17. *is ready apt to interpret anything to the most favourable sense; and is ready, easie to be persuaded,* still believes the best, and where it

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(a) Mat. 18. 22.

John 13. 3.  
4. 5.

(b) 1 Pet. 4. 8.

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cannot, yet *ἐκείνη ἡ ἀγάπη*, *hopes the best*: Affection while it **A**  
lives cannot despair, for then it must deposite its desires,  
which are onely the warmth of Love, and till it die cool  
not, but if all do not answer hopes, yet *ἐκείνη ἡ ἀγάπη*, *he*  
*does wait for it*, is not discourag'd with relapses and the  
repetitions of injuries, but still expects, and suffers all the  
contradictions of spite and wrong.

Now if all these acts and the many other there are es-  
sential to Love and all be under Obligation; and S. Paul  
says there, they are so much Duty, that without these per-  
formances all Faith and all Graces profit nothing: the **B**  
preaching Rhetorick of *men and Angels* would be nothing  
else but *tinkling*, and *working Miracles*, but shewing tricks.  
It follows then these acts must necessarily have a certain  
object, there must be some body that we are bound to  
love thus: and if that Object be our Neighbour (as that  
is most sure) 'tis clear my Neighbours injury, or hate or  
enmity to me, cannot take off nor yet diminish in the least  
that obligation I have to all those acts, but I must love  
him though he be mine enemy in every of those instances.  
For it is plain his having wrong'd me does not make him **C**  
cease to be my Neighbour; nay more, that enmity does  
formally dispose and quallifie my Neighbour for the object  
of my love: and many of its acts cannot relate but to a  
man that injures me, it must be in respect to *provocations*  
that love is said to cool into such a temper as *it not easi-*  
*ly provokt*; For men are not provokt with kindnesses. I  
cannot suffer any thing but *wrong*, nor *suffer long* except  
there be *continuation* and *frequency* of wrongs. Nor is it  
possible I should *forgive* unless it be *offences* done against  
me. And so for divers of the rest: Now it were strange **D**  
the Enemy should supersede the obligation of that Duty,  
which cannot be a Duty but in order to an Enemy; that  
injury should give me a release, from doing that which I  
can never have cause or occasion to do but in the case of  
injury; that I should have leave not to obey the Command  
for that meer reason which alone makes it possible to o-  
bey it, and which alone makes the Command: whereas  
indeed because I must needs love in these expresses, there-  
fore he must needs be my Enemy whom I must love.  
But if he be without all provocation very unjustly so, **E**  
if his hate be his sin, so that he hath offended God too in  
it, may I not then espouse Gods quarrel thus farre, not  
to love his Enemy if I must mine own, not to love the in-  
jurious,

A jurious, the sinner? Vice certainly is the most hatefull thing that is, and therefore it must needs render the subject not to be belov'd; accordingly 'tis said, that *the ungodly and his ungodliness are both alike hatefull unto God*, Wisd. 14. 9. and David does comply with God in this, Psalm 139. *Do not I hate them, O Lord, that hate Thee? yea, I hate them with perfect hatred, I count them mine enemies.* And when I reflect on mine under this Notion, or if mine be such as set themselves against Religion and the peace and quietnesse of the Church, am I bound to love them?

B if so, then I may be allow'd to do it with a little regret sure. But yet if we consider how these in the Text are designated by that Appropriation, *your enemies*, which means those that hate you, *my Disciples*, those that in the last words of my Text, *will persecute you* even for your being mine; and yet those they are bid to love, we may conclude in the next place we may not hate our enemies as Sinners: nor yet does enmity with God, his Church, or his Religion qualifie a person for our averstation or mischiefs. I except here *Apostacy* and utter *obduration in it*; a state that incapacitates for mercy, and by consequence for love and kindnesse. There is a sin which S. John would not say that we should pray for, and the Church thought that there was such a sinner, *Julian*, but as to lesse degrees; they that are suppos'd to *persecute Disciples*, and in doing so *persecute Christ himself*, may well be granted *sinners, enemies to God and Christianity*; but yet says he, *I say unto you, love these your enemies.* Tertullian understood this so, and writing to the Governour of Carthage who threatned all the Christians of that Province with Excision, that he might persuade him from his purpose, thus began his Proposals: *We do not write as fearing for our selves, or dreading any thing that we are like to suffer, for we did enter our Religion on the condition of suffering; we covenanted to endure, and staked our lives when we began our profession; but 'tis for you we fear, for you our enemies, whom our Religion does command us to love and to do good to.* And though we must hate Vice, and do our best to root out Infidelity and Atheisme, destroy Profanenesse, irreligion and Heresie and Schism: these are fit objects for the zeals of Hate, and for the seavers of our Passion, and if our enemies be such we may meetly endeavour they may have appropriate restraints, yet not to exercise the acts of Charity and kindnesse to them we have no allowance: no sins can make it

E lawfull

Serm. XVIII.

Verse 21. 22.

1 John 2. 16.



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lawfull for us to ruine, or not to do good to the Sin- A  
ners.

In fine, the onely persons that the *Jews* pretended to have ground to hate were Enemies, and enemies indeed to their Religion, the Idolatrous Gentile-world, therefore that being now forbid to us, there is no sort of men, nor any man whom it is lawfull for a Christian not to love; and all the reasons urg'd here by our Saviour do prove that all mankind whether good or bad is the object of a Christians love: because God does good to all, his methods of Mercies are universall; he makes his Clouds drop fatnesse even upon them that consume the encrease on their Lusts, and sacrifice it to their Riots, making their belly be their God: he gives abundance of his good things unto those that love them onely as they advantage Vanity and Sin, and that turn Gods store into provision for Vice and for Destruction. He gives gold to them that make gold their Idol, and bestows large portions of earth on them that are Children of Hell, and them who for the pleasures of that Earth despise his Heaven. Yea, the whole order of things does teach us this, the Creatures do service to the whole kind, they acknowledge the man, and not the Countrey- B  
man and Friend; but alike the rich and poor, the good and gratefull, the wicked and ungratefull too. The Sun does not collect his Rays and shed more day to guild the gaudy and gay person whose Cloaths and Jewels will reflect his light, return him as much almost as he sends, and vie brightnesse with him, then he does to the poor dark, sordid raggs that even damp his beams: he sheds the same unpall'd Day even on those men that draw such streams of bloud as with their mists endeavour to put out or stain his shine: the Ayr gives breath to them that pu- C  
trifie it, as well as those that send it out a Perfume. Yea the Creatures of sense and perception do not yet discriminate their Lords, but with that same indifference serve all: *the Oxe knows his Owner, and the Asse his Master*, not his Religion, nor his Vertues; and then as there is something in man as man which God is kind to, something in man as man for which the Creatures serve, so there is something in man as he is man which we must love, and consequently we must love every man. And till thou hast found one so much a Monster that no Creature will fear or obey, and such a one as God will shew no kindnesse to at all, will not let his Sun shine, or his Rain rain upon, but while as others are E

Psalme 1.3.



A are in *Gashen*, sets him in the storm and dark of *Egypt*, till then, I say, thou hast not found a person whom thou mayst not love, no, though he be thine enemy in mind, and thought, in deed, for if he *Curse* thee, thou must bless, and must *do good* to him which *hates* thee, which are the particular expresses of the love in the Text, the first of which is,

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*Bless them that Curse you.*

B **B**less being here oppos'd to *Curse*, must signifie with well to them that wish you evil: though *εὐλογεῖτε*, also do import speak well of, as that is oppos'd to railing, 1 *Pet.* 3. 9. not rendring railing for railing, *τὸναντίον δὲ, εὐλογεῖντες, but contrariwise Blessing.* And both are the duty of this place, which does intend that all sorts of loving words should be the Christians returns to the offences of the tongue, whether by *Curse* or contumely. And truly when I do consider how the other way, the rendring like for like, and giving him that does with or

C speak evil as good language as he brings, is so far from all shadow of compensation, that there is really a loss of honour in those dismal imprecating words, the anger that does belch them out, does swell and stretch and rack the passion, blushes at it self, the malice drinks those spirits up which it lurks in, and the envy that Snake, sucks all the blood away, leaves nothing but its own pale venom in the stead: In a word, the very Essence of impatience is vexation and fret; and then that men should call that recompence for suffering which is it self a present agony, and hath no prospect of any after-good, that they should satisfy themselves in that does make that bold assertion of the

D *Romanist*, who says that those in Hell do will and love their being there not strange at all, for indeed there is one and the same reason of both, that in the paroxysme of a passion, whensoever a man is seiz'd by an affection with violence (as they in Hell are alwayes, and those that speak evil are for the present,) He does for that time love, cherish and pursue the affection: and in good earnest, if so be that men can please themselves in the extreme impatience of a fruitless choler, it looks like demonstration, that the damp'd may please themselves in their damnation; as to that part of it, that which tears the Soul, the rage of its own passions when they are loose and unmuzzel'd, and the more because we have good reason to believe theirs are the very passions we are now upon, *Envy*, and *Hate*, and *Shame*; and they do vent themselves in the same manner too, in *Blasphemy* and *Curses*;

White.

Ser. 18.

Psal. 109. 17.  
18.Gal. 6. 10.  
Tertul.

and differ nothing, but that their's are endless, and then let such men please themselves in the returns of calumny and imprecations, we will allow them the delights of Hell in doing so, and they do taste those very onely satisfactions that the fiends do in their torments, and much good may they do them. 'Tis true then what the Psalmist says, *that he who thus delights in cursing, it shall enter into his bowels like water, and like oyl into his bones; like pleasure and refreshment, like water to allay his passionate hearts, and oyl to make him chearful after his vexation: for so indeed the venting of his Curses seems to do; but alas if to powre them out do make them enter into him, into his bowels and his bones, his most substantial parts, and his most necessary inwards; if it leave nothing there but Curse, possen instead of marrow, in the bones, and in the bowels fiery indignation for water, if this be the effect, then if you do resolve not to obey the Text and will not love your Enemy, yet for your own sakes, out of self-love do not execute your Enemies ill wishes on your selves, and in meer spite to him make all his maledictions come to pass upon you, but that blessing may not be far from you, Bless them that Curse you, do good to them that hate you, the next part.*

*Do good.* If to do good, mean onely those acts of charity that are under general precept, relieve necessities, help in needs, and the like; then it is plain anothers hate to me takes not away my obligation, unless it take away his wants, and the wrongs he hath done me do not render me not bound to succour him, unless it put him in a state that needs no succour, *For if thine Enemy hunger, thou must feed him, if he thirst, give him drink, Rom. 12. 20* Yea, though his hatred be to thy Religion: *Do good to all, the Scripture says, and the Father porrigat manum Jupiter & accipiet:* If the heathen Idols that have mouths indeed, but as they cannot speak, so neither can they eat, if they, I say, could hunger, and did ask, I would feed them, and I would give their God, that is the Devil if he wanted. But if *καλῶς ποιεῖτε* signifie *do kindness and favours, be good, as that means bountiful and full of courtesies and grace, be more then merciful by rule and general command, which the Gospel calls righteous, (and truly καλὸν ἔργον in 1 Tim. 3. 1. does mean a work of excellency, in a state of virtue without precept)* and if it be so here too, enmity seems to have advantage above friendship in the Gospel, and brings kindness under an obligation; graces and favours that in their notation and essence imploy the being free, yet are not so to hatred, which hath by Christs Law just pretences to them. I will not be too positive in my affirmings, yet from the words will offer this, that

A that if a kindness lye before me, and I have no reason to deny it a man, but this because he hates me, I must not deny it him, and if Christs reasonings do inforce the other it will conclude this too. For if we must relieve the wants of them that hate us, that *we may be children of our Father* who does so, upon the same account we must be good and kind too to them, for he is, and he will scarce prove a true lawful issue of this Father, who is in this unlike to him that tries and owns his progeny by these resemblances. So that what ever strength of argument there is in one, the other hath it. And truly we have reason to believe

B that there is more then motive in it, when first Christ hath set this principle both to himself and us, *with what measure you meet, it shall be measured to you again*, Matt. 7. 2. As if the Lord had brought himself into that law of Justice with us men, *whatsoever ye would that others should do to you, do you also to them*: and it be also, *whatsoever ye would that God should do unto you, do ye also to others*; and secondly, when he practiseth just at the rates we do for with the froward God learns frowardness, and *טוןן טון-עך* and is kind to the kind, so Ps. 18. 25. recalls a grace from him that would not do one, Matt. 18. from 23 nay

C thirdly, when he gives us leave to beg his kindnesses, but just in the proportion we do ours, *forgive as we forgive*, we ask no more, and praying so, we undertake to have endeavoured thus; assure God that we practice so, and upon that score beg. Now he that will forgive to the bounds of necessity, but never into favour, there he will stay his hand, will so much serve his turn from God? And can he be content with such a portion? Take heed, O severe man, what thou dost ask, when thou dost put up this petition. As thou shouldst say, *I knew that notwithstanding we offend God constantly, yet besides all the mercies of his Covenant, (and that's a Covenant of Grace) his kindness too is over all his works; he does not onely furnish our necessities, but serves our pleasures and our fancies, prevents us with the blessings of his goodness, and watches over us, and waits to be kind to us in the rescues of his providence, and beyond these gives us means of Salvation more than barely sufficient, the plenties of his grace, the five and ten Talents, the expresses of his temporal, spiritual and eternal favours towards them that provoke him, are as immense and as innumerable as their guilts, but all these I shall rather part with, then be good and do favours to him that is mine Enemy: I will never have any kindness for that man that hates me, nor do I beg any of Thee, O Lord. And wouldest thou say all this to God, if it were put in words at length in thy petition? Or dost thou think thou dost not say as much in praying so? And thou that makest*

E



Ser. 18.

so ill requests for thy on self, how wilt thou pray for them that despitefully use thee & persecute thee? which is the last particular command. *Pray for them that despitefully use you and persecute you.*

As in this character of enemies, Christ hath not left out any thing that does express hostility, hating in heart, cursing in word, and persecution in deed, and which to some is more provoking than a persecution, despiteful usage: (for persecution may make them serious, and look at their demerits, the other onely stirs their spleen and gall) all which, all that an enemy can speak, or wish, or do, must be not far to our affliction: so to express the unfeignedness of that, he hath not left out any exercise of love, we must speak well of them, but that a crafty passion may do, and blessing may be but more plausible and cunning hatred: we must therefore also do good to them, but this a generous pride may do, as knowing it more glorious to raise up a distressed adversary, then to trample on him when he is cown, and to make him my creature rather than my footstool: All this I may do therefore yet love nothing but my vanity or my designs: but when I take my enemy into my Closet and into my heart, give him a share in the petitions of my soul, devide the aims and interests of my devotion to him, and make my prayers concern'd in the forgiveness of his sins as of my own, there's nothing but obedience to my Saviour, and the love of my enemy can make a man do this: and truly 'tis a piece of kindness that is as necessary for our selves, as those that injure us. For them it is very necessary for persecution, or despiteful usage, offending God, as by a disobedience to his precept; so also by the suffering: it does inflict on man, to forgive or require which that man hath right: God does not use to put the injur'd person by this right, or by his paramount Authority assume to pardon the mans part of the wrong, but does retain the sin till that either in deed or desire be satisfied for, or remitted, there being till then an obstruction to Gods forgiveness: for till then the man hath not repented; but when the sufferer does pray for him, in doing so he pleads that that obstruction is remov'd, that his part is remitted, and so leaves no bar in the way to that pardon which he begs for him of God, and which that bar being gone, the Lord is us'd to grant with all advantage, the prayers of our Martyr, in the seventh of the *Acts*, are a demonstration, to which the Fathers say the Church did owe not onely her deliverance from all the violent intentions of *Saul*, but all that Christianity which *St. Paul* planted the dying voice of that petition, <sup>a</sup> *Lord, lay not this sin to their charge*, was answered by that <sup>b</sup> *voice from Heaven*, which converted *Saul* in his career of fury: one prayer for a persecuter, puts an end to persecution, & *si Stephanus*

<sup>a</sup> *Act. 7. 60.*<sup>b</sup> *Act. 9. 4.*



**A** *non oras et Ecclesia non habuisset Paulum.* Jobs miserable comforters, whose visits prov'd afflictions to him, could not at one themselves to God by their burnt offerings, but Job must pray for them 42. Chr. 8., seven Bullocks and seven Rams cannot expiate, but one petition from the sufferer will do it; *for him I will accept*, saith God, and he accepted him, not for them only, but for himself for the Lord turned the Captivity of Job, when he prayed for them. vers 10. These intercessions speed sooner then direct supplications, and such a petition is heard to ourselves, when tis made for others. And reason good, for such requests lay the condition of our pardon before God, making evidence of our performance, and they cry, *for we forgive*, and so call for pardon. And to encourage this procedure, our Saviour before he did commend his own spirit into the hand of his Father, he commended his Executioners to the mercies of his Father: Our Martyr did not so indeed, but first pray'd for himself *Lord Jesus receive my spirit*, Acts 7. 59. but though Heaven opening he saw that Jesus standing at the right hand of God, as ready to receive it, yet his spirit would not leave his body so, it made him live yet to endure more stoning from his persecutors, for whom he had not pray'd yet, but when he once fell on his knees, not beaten down by their storm, but his Charity, and pray'd, *Lord lay not this sin to their charge, when he had said so he fell asleep*. v. 60. his spirit taken hence as it were *osculo pacis*, though by the most violent death, and he lyes down in a perpetual rest and peace; that thus lyes down in love. These are requests to breath out a soul into Heaven in; and Heaven it self did open to receive that soul that came so wafted.

**B** And now we are at the top of Christ's Mount, the highest and the steepest point of Christianity, which vies with that to which our Martyrs Spirit did ascend: for it makes perfect as our heavenly Father is perfect; it sets our heads within those higher and untroubled Regions, wherein there are no Meteor-fires, the flame of Passion cannot wing it thither; for he that is above the power of injury, discontent cannot look up to him, it is with him as in the upper Orbs, where there is only harmony and shine, all is Peace and Love, the state of Heaven it self; Now as it does happen to them that look down from great heights, every Object below is dwarf'd: and if the distance of the Prospect be as great as that from Heaven to Earth, they tell us this whole Globe would be but like a spot, all being swallowed in it self; so if from this great height of duty, we should look down upon the world of Christianity, would it not almost wholly disappear and vanish: some thing like a dark spot of it you may perchance behold, stain'd and discolour'd with the

**C**

**D**

**E**

Ser. 18.

Luk. 23.34.46.

Mat. 5. 48.

Ser. 18.

Blood of Christians, which their constant quartels shed : some A  
 it may be dye that Blood in colours of Religion, their animosity is Christned zeal; they kill only for Sacrifice, thus they interpret and fulfill Christs precepts; this they call holy love, as if Christ when he bid his Disciples *take no Slaves with them*, meant they should carry *swords*; as if the love he had commanded, we should have for them that are in errour ( if our enemies be so indeed ) were but to murder them forsooth out of their errors. Next for the kindneses that Christians do to those that hate them, or have disoblig'd them, they are God knowes so little, that no perspective can shew them from this height we are upon : and yet 'tis not for want of light we cannot see them; 'tis very rare men do those things in the dark; for if they do not blazon them themselves, the enemy whom they oblige, must do it. The distance also is too great to hear the prayers that are made for those that treat men with despiteful usage; perhaps it is because they are put up in secret; but then what means the yelling of those curses? That ill language that is banded to and fro? While none will be behind in the returns of these : how far soever we are off, like Thunder these are heard : and thence you may behold them also tearing Christs wounds wider to mouth their swelling passion : we may see their anger redden with his Blood; and themselves spitting out that Blood by imprecations at the face of him that did provoke them; we may see them raking Hell to word these prayers, sending themselves thither in wishes, that they may express them with more horrore. The Hatreds and Revenges which men act on them that have offended them ( hates that seldom ever dye till themselves do, which the Frost of the Grave onely cools, yea, many times they are rak'd up, and keep their heat in the ashes, live in the grave, and are as long liv'd as the families, which for the most part is more careful and re- D  
 nacious of them then of their Inheritance. ) The executions of these are often writ in characters legible at utmost distance; in this Mount of the Lord they may be seen, but where now are the Christians of my Text and of this day? There's no appearance of them in the face of the whole Globe of our Profession; nay worse, it is scarce possible they should appear, the duties of *loving enemies*, of *returning affronts with kindneses*, these are banisht thence; other virtues are practic'd down, but these are scorn'd and quarrel'd down. 'Tis become a base thing and not to be endur'd to be a Christian in these instances : See E  
 pride and passions swoln up to an height, which Christs Mount cannot reach, and which he must nor level by his precepts : for since he was not pleas'd to consider how inconsistent in this last age of the World his rules would be with those of honour, and in making

A making his Laws, took no care of the reputation of a Gentleman, 'tis fit his Laws should give way to the constitutions of some *Hectors*, and he must bear the violation of them: and all this must be reasonable too. Good God! what prodigy of age is this when Christ the Lord cannot be competent to judge either of right, of honour, or of reason? When to be *like God*, and to be *perfect as our Father in Heaven is perfect*, is to be most sordid and unworthy of a Gentleman? and in the name of God these men that are too great for *virtue*, that brave our Religion, and will needs give rules to God, what rank do they intend to stand in at Gods Judgment seat on the last day? Lord God!

B *grant us to stand among the meek, on that land with the Sheep, and those that are too poor in spirit to defy their enemies and thy commands: for however the meek maketh himself a prey, and is so far from enjoying the promise of inheriting the earth, that the virtue is scarce allow'd to sojourn in the earth, as if it had breath'd it's last in this our Martyrs prayer, took it's flight with his spirit, and those stones that slew him were the Monument of loving enemies, of praying for those that persecute and murder; and such Charity were not to be found among us any more, yet sure I am these charitable persons shall enjoy the friendship and*

C *the glories of that Lover, that did Bless, Do good to, Pray, and Dye for Enemies; and these meek men shall reign with the Lamb, who was slain; and is worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, all which be ascribed to him, and to the Father of all mercies, the God of Consolation, and to the Spirit of Love; now and for evermore.*

Rev. 5. 12.

FINIS.

## ERRATA.

**P**age 1. Line 15. 26. Other side; the Gibbet. p. 4. l. 21. fullages.  
 p. 10. l. 36. ten. p. 15. l. 38. one ruin. p. 16. l. 35. mortified; by the  
 l. 42. ruins. p. 24. l. 1. to the. p. 28. l. 3. arts. p. 35. l. 25. beatific. p. 39. l. 12.  
 blessedness. l. 27. satisfactions p. 46. l. ult. atone. p. 52. l. 37. whole. p. 80.  
 l. 1. may be, at all. p. 84. l. 41. dotages. p. 86. l. 28. then that Son p. 87.  
 l. 7. Arts. l. 1. betray. l. 29. leave out a life. p. 90. l. 21. he not desire. p. 97.  
 l. 10. share in them. 101. l. 10. suits. p. 107. l. 4. for the leg. Same.  
 p. 121. l. 2. leg. deference. p. 127. l. 1. leg. any other things. p. 137. l. 23.  
 leg. we de. p. 140. l. 11. for but, that. p. 148. l. 40. Bawds. p. 153. l. 28.  
 leg. when am de. p. 156. l. 37. leg. m. p. 166. l. 18. leg. deference.  
 p. 170. l. 2. leg. there. p. 174. l. 8. leg. Councils. p. 175. l. 22. leg. Councils.  
 p. 178. l. 16. leg. their. l. 18. leg. Councils with some others, especially false pointings,  
 by reason of the Authors absence.  
 Page 263. l. 31. ver Eph. 4. 14. leg. that is for want of, and leave out First.



## Errata.

**P**AGE 1. Line. 15. Leg. other side; the Gibbet. p. 4. l. 21. *Sullages*. p. 10. l. 36. *tempter*. p. 15. l. 38. *one* ruine. p. 16. l. 31. mortified; by the— l. 42. *ruines*. p. 24. l. 9. for *to* leg. *so*. p. 28. l. 3. *aris*. p. 35. l. 25. *beasifick*. p. 39. l. 11. *bleffednesses*. l. 27. *satisfactions*. p. 46. l. ult. *atone*. p. 52. l. 32. *shofe*. p. 80. l. 1. may be, *as least* all. p. 84. l. 41. *detages*. p. 86. l. 18. *then* that son. p. 87. l. 7. *Arts*. l. 11. *betray*. l. 29. leave out *a life*. p. 95. l. 21 *be* leg. *be* p. 97. l. 10. leg. share in *them*, her entertains. p. 101. l. 10. *fruits* *there*. p. 107. l. 4. for *the* leg. *some*. p. 121. l. 3. *deference*. p. 129. l. 33. any *other* things. p. 137. l. 23. we *deal* also. p. 140. l. 11. *that*. p. 148. l. 40. *Barws*. p. 153. l. 28. when I am deprecating. p. 156. l. 37. *must*. p. 166. l. 18. *deference*. p. 170. l. 2. *these*. p. 174. l. 8. *Councils*. p. 175. l. 22. *Councils*. p. 178. l. 1. leg. these *Canons* into *municipal* or *Statute* *Laws*. l. 16. *these*. l. 18. *Councils*. p. 187. l. 45. *bleffednesses*. p. 188. l. 20. or. p. 192. l. 43. *did*. p. 195. l. ult. l. as. p. 209. l. 42. *this*. p. 212. l. 40. it is offer'd. p. 223. l. 14. *lowd*. p. 248. l. 25. *run*. p. 263. l. 40. after *Eph*. 4. 14. leg. *that* is for want of rational grounds leave out *first*. p. 270. l. 16. leg. other *that* will p. 272. l. 11. *effe*. p. 298. instance. p. 299. l. 25. *his* *Commandments*. p. 301. l. 29. *insinuations*. p. 303. l. 17. *Options*. p. 317. l. 35. l. do *to* those of. l. 36. *sam*. l. 39. leg. Except that which *that* God was. p. 321. l. 42. l. *meekely*. p. 323. l. 3. l. and *derd*. l. 27. leg. *that* which does. p. 325. l. 19. blot out *and* and *so* leg. and *he* recalls. l. 29. *know*. p. 326. l. 26. after necessary put. l. 38. after advantage put. l. 42. after planted put. p. 327. l. 32. blot out *in*.